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Young's Family

INSTRUCTIONS
IN
READING THE LITURGY
OF THE
UNITED CHURCH
OF
ENGLAND AND IRELAND;

OFFERED TO THE ATTENTION OF
THE YOUNGER CLERGY,
AND
CANDIDATES FOR HOLY ORDERS:

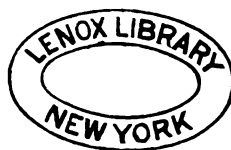
WITH AN APPENDIX ON PRONUNCIATION, AND A SELECTION OF
SCRIPTURE PROPER NAMES, MOST LIABLE TO BE
VARIOUSLY PRONOUNCED.

BY THE
REV. JOHN HENRY HOWLETT, M.A.
READING CHAPLAIN OF HIS MAJESTY'S CHAPEL ROYAL, WHITEHALL;
VICAR OF HOLLINGTON, SUSSEX;
AND FORMERLY FELLOW OF PEMBROKE HALL, CAMBRIDGE.

I will pray with the spirit, and I will pray with the understanding also.—1 Cor. xiv. 15.

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1826.



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TO THE
RIGHT HONOURABLE
AND RIGHT REVEREND
WILLIAM HOWLEY, D.D.
LORD BISHOP OF LONDON,

THIS HUMBLE ATTEMPT TO PROMOTE A JUDICIOUS
AND IMPRESSIVE MANNER OF READING

THE LITURGY,

IS,
WITH HIS CONDESCENDING PERMISSION,
MOST RESPECTFULLY INSCRIBED,

BY HIS OBLIGED AND DUTIFUL SERVANT,

THE AUTHOR.

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PREFACE.

THE members of the Church of England justly boast of their Liturgy, and affirm with truth that no Service has a greater tendency to answer the purposes of public worship. It is however certain, that this tendency is very much strengthened by means of a good delivery. But that our admirable Ritual is not thus enforced so frequently as it ought, is a complaint which is heard even among the sincere and zealous friends of the Established Church; and it is heard so often, that the justice of it cannot be doubted. It may therefore be useful to suggest to the candidates for the Sacred Office, as well as to those who have been recently admitted into it, some of the causes to which the imputed defect may be reasonably ascribed. Thus cautioned, they may be induced to pay more particular attention to the *manner* of officiating; so that they may individually vindicate the profession from reproach, and, through the divine blessing upon their ministry, may powerfully promote the interests of true religion.

I. An inefficient manner of delivering the Church-Service frequently originates in the opinions which many Clergymen entertain on the subject of public reading. They conceive that, as every body can read, it is not necessary to take previous care to qualify themselves for the effective discharge of this part of their official duties. They themselves perfectly understand what they read ; but they are little aware, that to make the congregation, especially if it be numerous, hear and understand, is a task of considerable difficulty. Graceful and impressive reading is an accomplishment, which cannot be attained without submitting to the methods by which superiority is usually acquired in any of the arts or sciences. It is true indeed, that some persons are better gifted than others for gaining excellence ; and with regard to reading, some naturally possess so much ease of utterance, so harmonious a voice, so correct an ear, that it seems as if they could not help reading well. But after allowing a few exceptions, it is absolutely certain, that, in general, instruction, study, and practice are indispensably requisite in acquiring an elegant and impressive delivery. It is likewise important to be remembered, that this accomplishment can generally be gained only in the early part of life, whilst the ear is

quick in perceiving, and the voice is capable of adopting, any suggested variations of tone.

II. Another erroneous notion frequently prevails, that seriousness and piety are alone wanting; and that if a Clergyman is earnest in the discharge of his duty, he cannot fail to be an impressive reader of the Church-Service. A serious and solemn manner is certainly indispensable; but when it is applied, with little meaning and with no variation, to a Service so varied in its subjects, the congregation may indeed be fully convinced of the piety of the Minister, but the monotonous solemnity of tones will inevitably prevent emotion, deaden attention, and produce drowsiness. And even if this heaviness of manner be avoided, still it sometimes happens, that, either through defect of early instruction, or entire inattention to the subject, a Clergyman, though possessing undoubted piety and great talents, may have acquired, in his mode of reading the Service, such a peculiarity, as not unfrequently excites the smiles of the giddy and thoughtless part of the congregation, and causes painful regret in the minds of the serious and devout.

III. The fear of being thought affected or theatrical, or of assuming an appearance of devo-

tion without feeling the reality, must be mentioned as another cause which tends to produce inefficient readers. But though every thing that savours of affectation or hypocrisy is highly disgusting, still the dull and feeble, or hurried and irreverent manner is not less injurious in its effects upon the hearers. If in the one case, they are disgusted with the minister, in the other they become wearied with the Service.

IV. Another cause why an indifferent manner of reading is prevalent in the Church, may be found in the difficulty of retaining a *good* manner, in consequence of the constant repetition of the same forms. To repeat the same words over and over again, without insensibly falling into some improprieties,—without acquiring peculiar tones, which convey either no meaning at all, or a wrong meaning, requires constant and close attention. Hence it may be generally noticed, that those parts of the Service are recited best, which are recited least frequently; hence the Lessons are commonly better read, and the Lord's Prayer worse read, than any other part; and hence the number of Preachers possessing a good delivery will be found to be much greater, than that of graceful and impressive Readers.

Indeed, such is the effect of frequently repeating the same words, that even the best readers need the utmost watchfulness, lest, in the course of years, they fall into strange peculiarities and improprieties: and happy is the man who has friends, possessing the kindness, as well as the judgment, to point out these defects as they arise. To counteract the ill consequences resulting from the repetition of the same Service, Dr. Paley wisely tells us, that devotion must be the remedy; and this remedy, it may be added, is as needful for the minister as for the congregation.—Such are some of the causes, why an indifferent style of reading is prevalent in the Church.

I. On the other hand, the efficacy of *good* reading, in exciting the serious and devout feelings of the congregation, is exceedingly great. The Service assumes, as it were, a new character. The Lessons in particular, and more especially the Epistles and Gospels, when read with judgment and feeling, immediately arrest the attention of the hearers, and manifest the peculiar power of the Holy Scriptures to convince the understanding and penetrate the heart. Hence arises a strong encouragement to the Clergyman who possesses only moderate talents and attainments, but who is sincerely desirous

of discharging his duties to the best of his power. He is perhaps sensible, that his discourses from the Pulpit are frequently feeble and little calculated to move the minds of his flock. Let him take comfort in reflecting, that by diligent application, he still may become an impressive Reader ; and, by his edifying manner of discharging the duties of the Desk, may prove " a good minister of Jesus Christ."

II. The importance of a good delivery will be still further evinced from considering some of the ' signs of the times.' It would perhaps be incorrect to say, that a disposition to undervalue the Liturgy belongs to the present more than to the preceding age ; since to disregard the blessings which have been long possessed, is the common failing of our nature. But to consider the Sermon as infinitely more important than the Prayers, is an opinion which seems to be gaining ground at the present day among the members of the Established Church, and which appears not to be discountenanced even by some of its Ministers. It is not unusual to hear the Laity plead as an excuse for not attending the Afternoon Service, that ' there are only prayers.' Public *worship* appears to be a secondary object, and some congregations seem to consider the Church only as a *house of*

preaching *, little regarding its primary and most important character as a 'House of Prayer.' How far a dull, feeble, inaudible, or hurried mode of reading the Service, may have contributed to produce this erroneous notion, it would be difficult to determine; but that it tends very much to confirm and increase the mischief, cannot be denied. One method to which the young divine will resort for repressing it, will be always to use especial care in his manner of discharging the duties of Reader; thus affording a convincing proof of the great importance which he himself attaches to public worship, and the high estimation in which he holds the Liturgy of our own Church.

III. The present period is also marked by the agreement of various parties in trying every method of vilifying and degrading the Clergy. Some of our enemies appear to be influenced by the desire of overthrowing the Established Church; whilst others have a more

* The word '*preaching*' is here used according to its modern acceptation. Formerly it included all the duties of the clerical office, except ministering the Sacraments. See Hooker's Eccles. Polity, B. 5. In this sense it is used in the twenty-third article of our Church. In the Litany it appears to comprehend *all* the ministerial functions, when we pray that the Clergy "may, by their *preaching* and living, set forth the word of God, and show it accordingly."

extended object; and aim at the subversion of Christianity itself. But whatever be their motives, all are sharp-sighted in spying out the least appearance of defect in our Clerical body; and they will gladly refer to an unmeaning or careless mode of reading the Service as a proof either of insincerity and hypocrisy, or of indolence and incapacity, and an inferiority to other classes in the very qualifications which the Clerical Office requires. Every Clergyman therefore must at the present moment feel himself impelled by more than the usual motives, to exert his especial care as to his manner of ministering in the congregation; so that, on this point at least, "the mouths of gainsayers may be stopped."

IV. Among the peculiarities of the present times it must likewise be mentioned, that the study of Elocution is daily becoming more general. In several large schools, especially in and near the Metropolis, professed teachers of Elocution are regularly employed. Several elementary treatises on this branch of education have been published, some of which have passed rapidly through many editions. The necessary consequence is, that the number of competent judges is every day increasing, and the difference between good and bad reading is more

generally perceived. The Clergyman must therefore strive to keep pace with this improvement in the public taste, unless he be content to incur the blame of being feeble and inefficient in a very important branch of his public duties.—That a greater zeal prevails among the Clergy of the present day than existed thirty years ago, seems to be universally admitted; and that this will necessarily show itself in the discharge of every part of their Sacred Office, and therefore naturally produce some improvement in the style of reading the Service, must be readily and joyfully allowed. But zeal alone will not suffice to make a good Reader, without the knowledge of some of the principles of elocution. The most zealous may derive assistance from the rules of art, and be better enabled to redeem the Church from the obloquy under which it still labours, respecting the manner in which our admirable Ritual is generally delivered.

V. The importance of good reading as a clerical qualification is still further evident from the fact, that a deficiency in this accomplishment will often prevent a Clergyman from obtaining any opportunity of labouring in his vocation. At the present period, when the members of the profession are more than

usually numerous, it not unfrequently happens, that if a young man chances to lose the curacy on which he was ordained, though he may be unexceptionable in morals, possessed of much theological learning, and anxious to be useful in his calling, yet being inefficient in his manner of discharging the duties in the Desk as well as in the Pulpit, many years elapse without his being able to obtain any permanent professional employment. In the mean time, others, who are inferior to him in every respect except in the possession of a good delivery, never wait long before their services are sought.

The importance of a good elocution in the discharge of the ministerial duties, has not escaped the notice of our Prelates in modern times. It was felt most deeply by the late excellent Bishop Porteus, who was himself a model of elegant and impressive delivery. Lamenting that no part of Academical education had any tendency to produce it, he instituted prizes for its encouragement, in Christ's College, Cambridge, in which he had been educated. The institution, it is thought, has been productive of some beneficial effect. Similar encouragement to good reading has likewise been held out in a few other Colleges of the same Univer-

sity. It is however said, that general propriety of conduct, and regularity in attendance at chapel, go far in influencing the adjudication of the rewards. Be this as it may, prizes will be of little use, unless the students are supplied with instruction as to the means by which they are to deserve the prizes. In all other branches of Academical education, the tutor teaches, the pupil attains excellence, and excellence is rewarded. But the aspirants to the prizes in elocution are left unassisted, it being presumed that they have been sufficiently instructed at school.

In this state of affairs, it will afford heartfelt satisfaction to all who are duly aware of the importance of the subject, to find, that it is attracting an increased share of Episcopal attention. It appears that in the diocese of Salisbury, the candidates for Holy Orders, previously to any inquiry respecting theological attainments, are "examined as to their qualifications in the reading of the Liturgy and the delivery of sermons, by commissioners appointed by the Bishop." From so judicious a plan, very great benefit may be justly expected; as it will compel the candidates to study a subject, which has hitherto been greatly neglected. Nor will the hope that the plan may

be universally adopted, appear chimerical to those who have observed the active zeal in the cause of religion which characterizes the Bishops of the present day.

To this anxiety for the encouragement of whatever aims at being useful to the sacred cause, the author of these pages wholly and gratefully ascribes the permission to dedicate his humble labours to an eminent Prelate, and to place them under the sanction of his much-respected name.

It is worthy of remark, that a similar regulation exists in the Protestant Episcopal Church of the United States of America. * Before Ordination, the candidate "is required to perform such exercises in reading, in the presence of the Bishop and Clergy, as may enable him to give him such advice and instruction, as may aid him in performing the Service of the Church, and in delivering his sermons with propriety and devotion."

But for this exercise, the candidate has been previously prepared. In the course of learn-

* See the extracts from its Canons, given in the Appendix to Bishop Hobart's Discourse, recently published.

ing which is pursued in the General Theological Seminary of the United States, are included "Pastoral Theology and Pulpit Eloquence;—explaining and enforcing the qualifications and duties of the clerical office; and including *the performance of the service of the church*; and the composition and delivery of sermons." This department is under the direction of a "Professor of Pastoral Theology and Pulpit Eloquence." In consequence of Bishop Hobart's discourse, in which "the United States of America are compared with some European countries, particularly England," some useful discussion may probably arise. The spirit of improvement is strongly at work in our Universities; and an expectation may be confidently entertained, that they will not decline any seasonable advice, though it come from their younger sister at New York.

In the interval before the adoption of some general system for the improvement of Clerical elocution, the author humbly hopes that he may be usefully employed in offering such aids to the student as may be communicated by the pen. He is the more induced to make the present attempt from the consideration (see Introduction, p. 2.), that the works of preceding writers have not superseded the possibility of

supplying Clerical students with further assistance*. His attention has for many years been directed to the subject. In the course of his engagements as an instructor of young persons in various branches of classical education, he has been accustomed to assist them occasionally in the study of elocution. His official situation, has afforded him frequent opportunities of hearing the best Readers that the Universities, the Chapels Royal, and the Metropolis supply. On these grounds he ventures to hope, that he cannot justly incur the

* After the present pages had been committed to the press, the author accidentally discovered that Mr. Smart's "Theory and Practice of Elocution," a work to which he so frequently refers, has been recently republished with an Appendix, containing "Practical Aids for reading the Liturgy." The author of the present attempt trusts, however, that sufficient difference will be found to exist between the two works, to justify him in proceeding to publish the result of his labours. The above-mentioned 'Appendix' being arranged for the use of the writer's clerical pupils, fewer accents and other assistances are inserted, than it is presumed would have been supplied for the use of those who could not enjoy the further advantage of oral instruction. But the present work having been intended to supply the want of a living teacher, more accents, more mechanical aid, and more minuteness of explanation were considered to be necessary. The prefatory remarks likewise on Clerical Reading, and the introduction of the Sacramental and Burial Services, constitute a further and material distinction between the two works.

imputation of conceit and arrogance in offering a few suggestions on the subject of reading the Liturgy, to young men who are on the point of presenting themselves for Ordination. During their residence in the University, their time is absorbed in studies more peculiar to Academical education: thence they are immediately summoned to perform the duties of public reading and preaching, for which, as far as respects *delivery*, they are often very indifferently prepared.

To render the present work more deserving of their attention, the author has selected from the publications of the best writers on the Liturgy, such remarks as relate to the elucidation of doubtful passages, and to the general manner of officiating. He has also derived many observations, connected with the object in view, from the works of professed writers on Elocution. In truth, he has devoted much time and pains to render these pages worthy of the student's notice; for being, by defect of health, disabled from discharging his usual public duties, he considers the present as one way which a gracious Providence still permits him to be subordinately useful, by endeavouring to extend the utility of his Clerical brethren. He hopes by the pen to supply the

failure of voice, and to be enabled to speak in the Church with the mouth of others, though silence is at present imposed upon his own. He is fully aware that his labours are liable to be held up to ridicule ; and he expects to be reminded of the poet's sarcastic description of the reverend Doctor in former days, who undertook

"To sell accent, tone,
And emphasis in score, and give to prayer
Th' adagio and andante it demands."

To such attacks he feels himself indifferent, through the consciousness of good intentions and a sincere desire of being useful. But certainly he is most anxious to obviate the serious objections of the devout Christian, who may be apprehensive that attention to rules of reading must necessarily destroy the minister's devotion. Admitting that the first attempts at improved delivery may take off the individual's mind from his own devotional feelings, still, if he at all succeeds in making the congregation more attentive to the meaning of what they are repeating or hearing, he is doing much towards exciting their devotion ; and with respect to himself, that consideration about rules, which at first may be apt to occupy him, will soon wear off ; a judicious manner will become ha-

bitual and perfectly easy; and his mind being left at full liberty to follow the sentiment, he will prove, by his manner of delivering it, that he himself feels it at his heart.

The author would further remark, that he is acting upon the very same plan that is not unfrequently adopted by many among his elder brethren. Do they not occasionally consider themselves called upon to give a word of advice to their juniors, as to the best mode of delivering certain parts of the Service? Such hints are often highly useful;—but when the novice first attempts to reduce the advice to practice, his mind must at the moment, and probably for some moments before, be thinking of the rule, and losing sight of devotion. Practice however will soon correct all this. In the present work, a similar plan of suggesting advice to juniors is ventured upon, differing chiefly in this particular, that the directions are more numerous; and, by being committed to the press, may have a chance of more extended utility.

Having offered these considerations in order to obviate some of the objections which may naturally arise, it may be useful, before entering upon an explanation of the system adopted

in the present work, to enumerate some common defects in reading, against which the student must carefully guard.

I. The most usual defect in the reading of young Clergymen, is *excessive rapidity*; and its natural consequence, *indistinctness*. It is a mistake to suppose that the smooth but quick delivery, which is very audible and very agreeable in a room, can with propriety be adopted in reading the Service in a church which is of considerable dimensions, and frequently very badly constructed for public speaking. Louder tones are in such places absolutely necessary; to maintain which, a more frequent respiration is required; and to render the words intelligible at a distance, a slower enunciation must be adopted. Indeed, universal experience teaches, that it is not those whose voices are loudest that are best understood by distant hearers, but those whose utterance is deliberate, distinct, and equable*.

* Mr. Jones, in his Life of Bishop Horne, speaking of the preaching of Bishop Hinchcliffe, says, "It was remarkable, and, to those who did not know the cause, mysterious, that there was not a corner of the church in which he could not be heard distinctly." The reason, as Mr. Jones supposes, was, that the Bishop made it an invariable rule, "to do justice to every *consonant*, knowing that the vowels will be sure to speak for themselves."

Besides, it must be remembered, that a rapid delivery is incompatible with solemnity, and therefore is wholly unsuited to the character of Public Worship.

The recollection of these facts may be useful to those who undertake the duties of reading and preaching several times in one day. To be enabled to preach with energy, they sometimes feel obliged to reserve their strength whilst in the Desk ; and, in consequence, are apt to fall into a dull, feeble, and sometimes a hurried and careless manner of reading ; thereby exciting a notion in the minds of the congregation, (who are, in general, very little aware of the exhaustion which is produced by a long continuance of loud reading,) that their Minister is indifferent to the importance of the Service, and insensible to its excellence ; or that he is impatient to ascend the Pulpit, that he may have a better opportunity for the exercise of his talents. As the hearers are well acquainted with most parts of the Ritual, the Reader certainly need not use so much exertion of voice as is required of him when he becomes the Preacher ; but still, in all parts of the Service, the delivery must always be properly deliberate and solemn : and if it be but distinct, it will in most churches be sufficiently

audible. But for a hurried, slovenly manner, there can be no excuse.

In endeavouring to avoid the defect of rapidity, the student must not think with some that he has attained his object, merely by introducing very long pauses at the end of every sentence. He must be reminded, that each sentence requires pauses of different lengths in various parts of it, besides the principal one at the conclusion; and that the length of those pauses must be proportioned to the general rate of utterance.

II. Another common defect in young Readers, (perhaps in many Readers and Preachers * at every period of life), is *the dropping of the voice so much at the end of every sentence as to become inaudible* to those of the congre-

* This defect among *preachers* sometimes arises from a very obvious cause. Whilst they are pronouncing the concluding words of a sentence, they are looking down to their manuscript, to see what is the beginning of the next sentence. From this change in the position of the head and neck, the voice receives a different direction, and is likewise considerably suppressed. This habit may be corrected by making it a rule to continue looking at those who are addressed, till each sentence is concluded. The pauses between the sentences may perhaps in consequence, be somewhat lengthened; but this will frequently be an advantage.

gation who are a little removed. This defect often arises from a misinterpretation of the common rule in reading, which directs, that at the end of most sentences the voice should be *lowered*. *Lowered* it may be as to its place on the musical scale in relation to the note with which the sentence began; but not always *lowered* in point of loudness and force. The last words of a sentence are frequently the most important of all; and, instead of being uttered in an under tone and feeble manner, require the utmost distinctness and energy. Observe the mode of managing the voice which nature dictates in private or public discussions. The loudest and firmest tones will often be heard in pronouncing the concluding words.—The defect in question frequently arises likewise from neglecting to introduce sufficient pauses between the parts of a sentence, in consequence of an erroneous notion that one *inspiration* must suffice for one sentence. Such Readers draw in a full breath, commence in a loud, vigorous tone, run on at a rapid rate, attending very little to punctuation, however correct, and utterly regardless of introducing additional pauses, which may add clearness and strength to the meaning; thus they proceed, with tones becoming weaker and weaker, till the breath is exhausted, and

the sentence ends, wholly inaudible to most of the congregation. One method of remedying this defect, especially in the delivery of long sentences, is to search out a fit place for pausing and respiration somewhere within a short distance of the end of the sentence :—recruited by a fresh supply of breath, the Reader is enabled to conclude with distinctness and suitable force.—In connexion with this part of the subject, both Readers and Preachers should remember the old rule,—“ Take care of the end of the sentence : the beginning will take care of itself.”

III. Some Readers, in their anxiety to avoid the faults of rapidity and indistinctness, fall into a *drawling and whining* manner ;—a defect to which the most zealous and most serious seem particularly exposed, and which makes the congregation inattentive and drowsy.

IV. Others adopt a *stately and pompous* style ; which, though much admired by those hearers who think more of sound than sense, is extremely offensive to the more intelligent, humble-minded, and devout. Its impropriety may not be striking when employed in reading the sublime language of the Prophets ; but it will be generally felt to be utterly unsuitable in delivering the greater part of the Service,

particularly in repeating the Confession that we are miserable sinners, in uttering supplications for mercy to penitent offenders, as well as in reciting the plain narratives of Scripture. In truth, it is highly important to remember that one manner will not suit all parts of the Service. This remark naturally leads to the notice of another defect;—

V. The *unvaried* manner:—this fault may sometimes be observed in the delivery of those who are generally considered to be good readers. Their demeanour may be solemn and devout; their articulation, clear and distinct; their general style, easy and unaffected; but still they are dull and unimpressive, and consequently, the hearers become listless and inattentive. This arises from want of variety. The humble supplications of the Litany, the ardent adoration of the Te Deum, the awful injunctions of the Decalogue, the lofty prophecies of the Old Testament, the simple unadorned narratives of the New—all are delivered in one unvaried manner. Many Clergymen, doubtless, adopt this uniformity upon principle, conceiving that the style of reading which accommodates itself to the subject, and which they would consider to be proper on all other occa-

sions, is to be excluded from the Church, as unsuited to the solemnity of the place and the dignity of the sacred office. But it appears wholly inexplicable, why that mode of delivery which is found on all other occasions to convey the meaning with perspicuity, and to affect the minds of the hearers in the most powerful manner, should be banished from public worship, where to excite the feelings is of still higher importance.

What is it that renders the prayers of the most eloquent among dissenting ministers so highly impressive, and excites the admiration of the Churchman who hears them for the first time? It is not the mere language which produces the effect: impartial judges even among Dissenters admit, that, in point of composition, nothing can be superior to many parts of the Liturgy. Nor is novelty the sole cause, though undoubtedly it has its weight. But the chief cause will be found in the solemn tones, the lengthened pauses, the devout earnestness, which characterize the delivery, and which are in perfect accordance with the sentiment. Variety of subject forms an admirable characteristic in our Church Service; and that it requires a corresponding variety of manner is

the Minister, appears most agreeable to the dictates of common sense. This opinion is confirmed by the fact, that those Readers are found to be most successful in keeping up the attention, and exciting serious and devotional feelings, who can best adapt their manner to the sentiment. To attain this art, a happy combination must concur of a clear head, a feeling heart, and a considerable flexibility of voice. The best *general* rule is, to study previously the sentiments which are to be delivered, so as fully to understand the true meaning, and then endeavour to suit the manner of delivery to the matter, and occasionally to the *character* of the person whose words are recited. A disregard of this latter particular is often very offensive. What can be more so, than to hear the language of the meek and lowly Jesus, delivered with a stern, haughty, authoritative tone? "In our blessed Lord's discourses and instructions, (says Paley) all was calmness. No emotions, no violence, no agitation, when he delivered the most sublime and affecting doctrines, and most comfortable or most terrifying predictions. The prophets before him fainted and sunk under the communications which they received from above; so strong was their impression, so unequal their strength: but truths that overwhelmed the *servants* of God, were familiar to

his *Son*." (Paley's Sermons, edited by E. Paley. Vol. ii. p. 34.)

This striking peculiarity in our Lord's discourses and instructions, should be carefully remembered by the Minister when he reads them to his flock. Every thing that savours of boisterousness or violence, of pomposity or haughtiness of manner, should be studiously avoided. Such a style is indeed unsuited to every part of the Service, but it is more especially disgusting when adopted in reciting the words of our heavenly Master. Let the manner on such occasions be particularly mild, tranquil, and dignified.

To the Clergyman who has been engaged a few years in his Sacred Office, it may appear unnecessary, previously to look over the Lessons which he is about to read in the Church. But, though he may have a general recollection of the contents of them, and may be perfectly aware of what manner will be best suited to the subject, still it frequently happens, that a preparatory reading will recall the full meaning of many passages, which cannot be clearly conveyed to the hearers without considerable skill in the Reader; and it will indeed often suggest ideas which never occurred before.

When such passages present themselves unexpectedly, even the best of Readers often inadequately express the sentiment; and feel regret at having omitted a previous examination. The student will find himself much assisted by marking in his own Prayer Book and Bible, with the requisite inflections and notation, such parts in the Epistles and Gospels, and in the fixed Sunday Lessons, as require more than common care in the reading:—a single inspection of these marked passages at any subsequent period, will be sufficient to recall the whole to his recollection. Let him not however content himself with merely *perusing* the above-mentioned parts of the Service; but let him adopt the rule of always reading them aloud in private, before he delivers them in the Church. To him who is new to the profession, this previous study and practice should be extended to *all* parts of the Service. By study he will acquire clear notions of the *general* manner of delivery that is best suited to the respective portions, and of the particular manner of reading by which the true meaning of particular passages may be rendered most clear and impressive; and, by recitations in his closet, he will fix right habits so firmly, as to be able to retain them with ease to himself, notwithstanding the tremor and nervous

feeling, which usually attend the novice in the discharge of public duties.

VI. But in attempting to avoid the monotonous, unmeaning manner, there is danger of falling into the opposite extreme, and becoming *laboured* and *formal*. Anxious to read feelingly and impressively, some persons will *emphasize* too much. To adopt the very sensible remarks of the Bishop of Jamaica in his primary Charge, —“The matchless simplicity of Scripture is frequently overlaid by too great an anxiety to give it weight and dignity. . . . By intending to be very impressive, the injudicious reader often produces a contrary effect. By elaborately taking too much pains, he fails in the very object proposed.” See the Charge, 1825, p. 7.

VII. Others, in their endeavours not to be monotonous, incur the fault of being *theatrical*. Studying to suit the manner to the sentiment, they become either too vehement and impassioned, or too colloquial and familiar. In reading a Scripture narrative, in which sometimes a dramatic form is maintained, they will adopt a striking difference of voice to suit the respective characters, and become actors rather than readers. The great difficulty is, to know

where to draw the line between a sober, chastened adaptation of manner to subject, and animated dramatic recitation. Here, discretion and right feeling alone can guide.

VIII. The last error against which the student must be warned, is that of allowing his attention to be so engrossed by the *manner* of delivery, as to manifest *an appearance of self-complacency*, as if he conceived he was performing his duties prodigiously well! Against such vanity let him most carefully guard, as being on every account highly offensive. Let him remember, that this self-sufficiency cannot elude the notice of the Congregation, and must powerfully tend to check that devout and serious impression, which he wishes to produce. Godly sincerity, a due sense of his own manifold sins and deficiencies, and of the awful responsibility under which he is placed, must prove the most powerful preservative against all appearance of a vain and self-satisfied demeanour. "His care will be" (to adopt the language of an Irish Prelate) "to read our inimitable Form of Prayer as if he prayed himself, and earnestly desired that his congregation should pray with him. The purpose will be best answered by a manner that indicates more fear of appearing too careless, than apprehensive of being thought too devout

—showing as strongly as he can, that his prayers come from his heart; and to do this, there is no method effectual but lending truly his heart to what he says *.”—In truth, he must consider it his duty, not merely to *read* the prayers well, or to *say* the prayers well, but he must, at the same time, *pray himself*.

In his endeavours to follow this advice, he will be much aided by adopting the plan, recommended by Mr. Sheridan†, of delivering the service from memory. “I know,” says that ingenious author, “that this method will be attended with some difficulty at first; as they who have been always accustomed to the assistance of the book, may lose their presence of mind when deprived of that aid, and not be able to repeat even what is perfectly rote in the memory;—like persons accustomed to swim with the help of corks, who would immediately sink, if they were deprived of them. Nay, I have known some Clergymen so exceedingly timid in that respect, that they never could venture to deliver even the Lord’s Prayer before the sermon, without having it written down. The way to get the better of such ap-

* Charge of the Bishop of Leighlin and Ferns, 1824.

† Father of the late distinguished senator and dramatist.

prehension will be, to practise it first in private family-duties; and when they find they can perform it there without difficulty, they will be emboldened (gradually) to do the same in public worship also. But for their further security, they may for some time (perhaps *constantly*, to prevent accidents), turn over the leaves of the Service as they advance, to have the passage before them which they are reciting, to which they may have recourse in case they should at any time find themselves at a loss. Every Clergyman will, upon trial, find that this change of mode will not only produce excellent effects on the congregation, but will be the source of a perpetual fund of satisfaction to himself. For as nothing can be more irksome than the drudgery and weariness arising from going over continually one and the same settled Service, in the usual cold and mechanical way; so nothing can cause greater inward satisfaction than praying from the heart; as all must have felt who pray earnestly in their private devotions. How much more pleasing must it be to a Pastor, when he not only feels himself the delight arising from a pure and rational devotion, but reflects that he is communicating sensations of the same kind to his flock; and by so doing takes the most effectual method to recover the strayed, and

conduct the rest in the right way *." Every one who has adopted the plan here suggested, will have felt its great advantages, and will most heartily concur in acknowledging the truth of the writer's concluding remarks.

After having thus cautioned the student against various defects, and suggested to him various remedies, he may naturally ask, by what means he may discover the defects observable in his own mode of reading. The task of discovery is indeed difficult, but not insuperable, provided it be undertaken with a real desire of improvement. If a professed Teacher of Elocution, one of acknowledged eminence in his art, be within reach, his opinion can immediately be obtained as to the existence of gross defects, as well as his aid, if necessary, in conquering them. Nor will the Clergyman who is earnest in his attempts at improvement, allow a false and foolish pride to prevent him from seeking such aid. It has been cheerfully sought, at the commencement of their pastoral labours, by many pious and eminent Divines, who have thereby acquired a skill in the management of the voice, a distinctness, and grace, and force of delivery,

* Sheridan's Lectures, p. 282.

which have contributed to extend the usefulness of their ministry. If professional instruction cannot be obtained, still the young Clergyman may ascertain some facts for himself. He may easily discover whether his congregation consider his delivery too slow or too fast, too loud or too low ; whether in every part of the Service he is audible by all ; whether the aged, in particular, can hear the Lessons. But whether or not he is free from the other defects which have been enumerated, such as the pompous, theatrical, the dull, droning, or affected manner, it will not be so easy to ascertain the general opinion ; as these are rather matters of taste, respecting which the judgments of his hearers will vary. Besides, few would choose to express their sentiments to the individual himself on these delicate points. Here the assistance of a judicious friend may be extremely useful. Nor will it be so difficult, as may be imagined, to find those who are competent to give a just opinion. For it is in reading as in other arts : a man may be a tolerably good judge of reading, though a very indifferent reader himself : he may be able to give a very correct opinion respecting the style of others, as well as respecting the effect likely to be produced upon the generality of hearers.

For the student's encouragement it must be added, that if he diligently strive to improve his reading, he may be assured that improvement will follow. With regard even to those natural impediments, which are sometimes pleaded in excuse for an inefficient delivery of Divine Service, (such as an indifferent voice, an inarticulate utterance, an imperfect pronunciation of certain letters, &c.), a distinguished Prelate has justly remarked, that "no one can tell how much may be done in the way of improvement, till he has tried all the various aids of advice, and practice, and careful study, with prayer for the assistance of God's Holy Spirit*." It is readily admitted, that Rules cannot make a finished reader : to produce such a character, a rare combination must concur of talent, feeling, and bodily powers. But moderate capabilities are the average lot : and these, through the wise constitution of our nature, are in early life always improvable. It may, therefore, be affirmed with truth, that to become a moderately good reader; capable of delivering the Service in a solemn, earnest, and impressive manner, is placed within the power of *every* young Clergyman.

* Bishop Blomfield's Primary Charge, p. 19.

Before concluding these prefatory observations, it is necessary to call the student's attention to the following very important remark, derived from a writer to whose publications frequent reference is made in the course of the present work :

“ In pronouncing the Liturgy with the pauses, accents (inflections), and emphases recommended, there must be nothing obtrusive in the manner of delivery, no apparent effort to produce effect, no appearance of being guided by art, nor indeed any consciousness of art while the Reader is in the actual performance of his duty : he must not then be balancing the inflections or weighing the emphases, but lose sight of the means, and trust entirely to the improved habit he has acquired for securing the end A very slavish obedience to any prescribed mode of reading is not needful ; and the truth is, that as a large proportion of sentences may be *modulated* with strict propriety in more ways than one, a reader is scarcely master of his art who does not sometimes vary even from himself*.”

* It must be carefully remembered, that this remark is intended to be applied solely to the *modulation*, that is, to the arrangement of those secondary inflections which serve only to prepare for each other, and for those *principal* inflec-

As the works of several writers on Elocution have acquired a considerable circulation, the present volume may fall into the hands of some, who, having been already well versed in the system, will instantly understand all that the author intends. Even to such readers, he trusts that his labours may offer some advantage; for, though they may be very good readers, still they may not hitherto have examined the Liturgy with sufficient minuteness; and having been accustomed to hear it from their infancy, the true and full meaning of many passages may have been passed over without due consideration, and the different characters belonging to the different parts, may, from constant repetition, have escaped their notice. A reference to the notes will show them those instances which demand the Minister's peculiar care.—Some readers perhaps may be unable to distinguish the difference of the inflections, or may feel difficulty in applying them according to the notation. To such the present work may still be useful, by its suggestions respecting the pauses, and

tions "which are prescribed by the construction, and are therefore of a determinate character;" and which cannot be changed without producing a change of meaning. See Smart's *Practice of Elocution*, 2d edition, p. 41; also p. 15, of the present Work.

the general manner of delivery, suited to the several parts of the Service. And even if they should not concur with the author in the propriety of some of the directions, still they cannot fail to be benefited by having been induced to enter upon a careful and minute examination of the ENGLISH LITURGY;—concerning which a competent and an impartial judge, a learned Dissenter from our Church, has pronounced, that it is “a work almost universally esteemed by the devout and pious of every denomination, and the greatest effort of the *Reformation*, next to the translation of the Scriptures into the English language*.” The pious Minister who takes the pains to institute a fair comparison between our Book of Common Prayer and the Liturgies from which it was compiled, will be convinced that this is no exaggerated praise.

Let then this acknowledged superiority of our Liturgy form a powerful motive for not debasing it by a feeble or careless delivery. Culpable indeed must be our indifference, if we pronounce in a cold and lifeless manner

* See Dr. Adam Clarke's General Preface to his edition of the Holy Scriptures, p. xxiv.

this sublime Ritual,—so admirably adapted to kindle in our own hearts a sacred flame, which may be quickly communicated to the hearts of our congregations.

KENSINGTON,
November, 1826.

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INTRODUCTION.

1. INSTRUCTION in reading the Church-service is best conveyed by oral communication ; but when the assistance of a professed Teacher cannot be obtained, considerable advantage may be derived from following the directions which books supply. That part of Mr. Sheridan's "Lectures on the Art of Reading," which relates to the Liturgy, drew much attention from the Clergy ; as, however, he had failed to remark those upward and downward slides in which the speaking voice is constantly moving, many of his directions respecting emphasis are vague and useless. At a subsequent period, the public were presented with an account of "The manner in which the Common Prayer was read in private by the late Mr. Garrick." This publication supplied some useful directions with respect to the Clergyman's deportment in the desk, and the general manner of delivery, suited to the several parts of the service ; but it afforded no instruction with regard to the mode of reading particular passages so

as to display the meaning with the greatest clearness and force. Here the labours of Mr. Walker in his "Elements of Elocution" and his "Rhetorical Grammar," have proved essentially useful. He was the first to direct the public notice to the two important inflections (for an explanation of which see p. 7), and, by his notation, gave a considerable degree of precision to the rules of Elocution. No use however of these improvements was made in the Rev. Mr. Faulkner's little work, professedly arranged from Sheridan's Art of Reading, and entitled "Strictures on Reading the Church Service." Room therefore was still left for something better. This was supplied a few years ago by Mr. Wright, in his work, entitled "The Philosophy of Elocution, elucidated and exemplified by Readings of the Liturgy of the Church." This production contains much valuable matter; yet it may be doubted whether in the reading of the supplicatory parts of the service, he has not adopted a mode incompatible with strength and harmony *. Besides,

* This author lays down a rule, that "all supplications require their terminating accents to be accompanied with suitable rising inflections of voice;" and as his system does not direct that antithetic words should be distinguished by *opposite* inflections, but only by different elevation of *similar* inflections, the consequence is that the falling inflection is

many passages of the Liturgy, may, from various causes, be understood in various senses, and therefore may afford fair subject for difference of opinion with respect to the best mode of reading them.

2. In the belief that something more may still be done, by means of written instructions,

entirely excluded from all *prayers*, properly so called. Hence a sameness of tone will, unless the reader is very skilful, be apt to prevail, as well as a want of significancy and force. For example : the conclusion of the Lord's prayer is directed to be read thus : "*Lead us not into temptation, but deliver us from evil.*" In these sentences, 'temptation,' and 'evil,' are placed in strong contradistinction : "*Lead us not into temptation ; but (if we must be thus tried), deliver us from evil.*" Now as 'temptation' ends a negative sentence, it requires to be pronounced with the rising inflection, according to the general rule ; therefore as 'temptation' receives the rising inflection, 'evil' which is opposed to it, ought to have the falling inflection, agreeably to the rule given by Walker, and followed by other writers. On the contrary, Mr. Wright directs that 'evil' should be pronounced with the *rising* inflection, but rising less than on 'temptation,' in conformity with his rules respecting the manner of reading supplications and antithetic sentences. Which of these two methods of delivering the above passage will display the meaning with the greater clearness and force, must be left to the judgment of those who have given some attention to the study of Elocution. At the same time, it is admitted that the rule for the terminating of supplications with the rising inflection may be just, except where contradistinction is expressed or implied. See p. 28, Rule xii.

towards the promotion of an edifying reading of the Church-service, the following work has been composed. The author humbly aspires at exciting the attention of some among his juniors who may not hitherto have sufficiently considered, how very much the usefulness of their labours may be increased by the manner of officiating. He has, as before stated, spared no pains to render the work deserving of their attention. If, after all his care, it should be found, that rules cannot afford much assistance without the additional aid of a living Teacher, every one who duly feels the importance of the subject, will concur in hoping, that, before many years be elapsed, all the students in our Universities who are intended for the pastoral office, may enjoy the vivâ voce instructions of a "professor of pulpit eloquence *."

* Further remarks on this subject will be found near the conclusion of the Preface.

THE INFLECTIONS.

3. IT is of primary importance that the reader should acquire an accurate knowledge of the two Inflections, which were first described by Mr. Walker in his "Elements of Elocution." But before proceeding to give the requisite explanation of them, it may be necessary to notice some objections which may naturally arise against the use of the system. In doing so, let the original inventor be allowed to speak for himself.—"It may perhaps be objected that an attention to these inflections when marked upon paper, will be apt to embarrass the reader, whose mind ought to be entirely occupied by the sense of what he is reading. A similar objection might be made against punctuation, the utility of which is, however, generally admitted. The truth is, that every novelty of plan is apt to perplex; and if we have learned an art in an imperfect manner,

the means of facilitating a more perfect acquisition of it, will at first retard our progress. For those who already read well, this system of inflections is not intended. What help do they need who are sufficiently perfect? It is to him who is desirous of improving his delivery—to him who is in doubt as to the most effectual method of conveying the meaning of a passage, that this assistance is recommended: and it may with confidence be asserted, that if such a one will but bestow half the time to acquire a knowledge of these inflections which is usually spent in learning the gamut, he will have no reason to repent his labour."

If the student is gifted with a tolerably good ear, enabling him immediately to perceive, and readily to imitate, the difference of speaking sounds, he will find little difficulty in the system. At first his attempts to follow the notation may appear rather stiff and awkward; but a little practice will remove these defects, and give ease, smoothness, and harmony.

It is necessary to premise, that no clear judgment can be formed of the several examples respecting inflections except by pronouncing them aloud: *silent* reading will not answer the purpose.

4. The voice when in the act of speaking may be observed to be constantly moving up-

ward or downward through a certain number of notes on the musical scale. These ascents and descents are by modern writers on Elocution, styled "the rising and falling inflections."

The rising inflection is denoted by the acute accent ('); and the falling inflection by the grave accent (').

The difference of the two inflections will be perceived in reading aloud the following sentence:

E'loquence ànimates.

In pronouncing these words, the voice appears to slide upwards on *eloquence*, and downwards on *animates*. This will become very apparent, if the words are uttered distinctly and deliberately, without any sudden jerk or violent effort. The trial does not require *forcible* utterance; for *inflection* is not *emphasis*: inflection means the upward or downward slide of the voice; whereas emphasis, according to the common meaning of the term, refers to the degree of force which accompanies the utterance of the inflection. Thus, in the above example, each of the words might be pronounced with more or less of emphasis, but still the inflection would continue the same, provided the same direct meaning were intended to be conveyed.

5. In order to acquire a facility in applying

the inflections so as to be able to read fluently according to the notation, the student should accustom himself to repeat a succession of detached words (the list of words in the Appendix to this work will answer his purpose) first pronouncing each word with the rising, then with the falling inflection; then with the falling and rising alternately, &c. This plan is suggested by Mr. Smart; and his remarks on the subject are so just, that I beg leave to present them to my readers; at the same time strongly recommending the ingenious publication from which they are borrowed, as a most useful manual*. "Let it be his (the student's) object to acquire the power of uttering one or other of the inflections at pleasure. This will at first be attended with no slight difficulty: though determined perhaps to use the downward inflection, the idea of continuation will prevail and cause him to use the other in spite of himself: being sensible of his failure, he will make a second trial, and probably imagine, because he has pronounced the word in a lower or softer tone, that he has altered the inflection: this however does not necessarily follow; for the same inflection may be pitched very high or very low, and it may be uttered very

* Theory and Practice of Elocution.

gently or very forcibly. To avoid these mistakes, he must, during some time, use the following form of a question as a test: '*Did I say strange or strànge?*' By this he will be instinctively impelled to utter the word, first, with an upward, then with a downward slide, and to know, by comparison, in which manner he had previously uttered it. After some time the ear will become familiar with the slides, and the test may be laid aside. Having them now entirely at command, he must exercise his voice in carrying them, as far as possible, from one extreme to the other, something in the manner of a singer running the gamut from low to high, and high to low. Let him also vary their motion, making them sometimes rapid and sometimes slow. Such an exercise on detached words will probably be thought a little ridiculous, but the student may rest confident of its utility. It will not only give him a clear feeling of the tones he ought to use, but will add flexibility to his voice, and remove from it any unpleasant monotony: for what is called a monotonous voice, is not, in fact, a voice that never gets above or below one musical key, but one which is incapable of taking a sufficient compass in its inflections." See Smart's *Practice of Elocution*, p. 4.

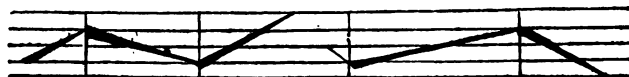
6. Even in calm conversation the inflections may be perceived upon the accented syllable of the most important words, and immediately before pauses. They are generally rendered very perceptible when contradistinction is expressed, and still more so when it is *implied*; for then the speaker gives emphasis, or particular stress, to some particular word or words, and frequently accompanies it by a peculiar combination of the two inflections upon the same syllable, which combination is denominated the *circumflex*. See p. 44.

The inflections will likewise be more or less distinguishable according to the nature and degree of passion that is thrown into the discourse. In slow and distinct speaking or reading, they will become clearly observable; so that it is possible, by aid of the notation used in the present system, to describe accurately not only the inflections on the principal words, but *every* inflection that is adopted by a deliberate speaker. Thus, in reading slowly the following sentence, the inflections would, by most persons, be thus arranged :

Módulation-in-spéaking déserves-our-attention.

7. To those who are acquainted with musical notation, the subject may be further illus-

trated by expressing on the five lines all the inflections in the above example* :



Modu lation in speaking de serves our at tention.

In pronouncing this sentence, the voice slides gently upwards on the two first syllables of the word *modulation*, and then descends with forcible accent through its remaining syllables together with the unaccented preposition. It then reascends on the word *speaking* to a higher note than it reached at its first ascent. After a slight pause, it passes feebly downward on the unaccented syllable *de* ; rises again with renewed force on *serves* ; passes quickly upwards through the unaccented syllables ; and concludes by descending on the last portion of the final word to a note lower than that with which the sentence began. The *tapering* of the marks in the above example, is intended to shew that the force of pronunciation which begins upon the *accented* syllable, gradually decreases in pronouncing the unaccented ones.

8. The extent to which these inflections are carried upwards or downwards, as well as the degree of force used in their application, will

* This mode of illustration is adopted, with slight alterations, from Mr. Smart's, ingenious work, p. 54.

depend upon the ear, and likewise upon the state of the feelings. It is *said* that, when the mind is tranquil, these slides commonly extend through a musical fifth *; through many more notes when the passions, especially the angry ones, are excited; but that in melancholy, the accents are not inflected more than about a quarter of a note. It may however be naturally enquired, whose ears are sufficiently delicate to vouch for the accuracy of these assertions?

9. But though it is possible to mark *all* the inflections adopted by a deliberate speaker, still it would be highly absurd to attempt to prescribe what all of them ought to be; because, as has been justly observed, the arrangement of them is seldom so fixed and determinate, especially in long sentences, as to prevent good speakers from differing from each other, though each would convey the intended meaning with clearness and force. Still however something may be accomplished. The *principal* inflections, *i. e.* those which are applied to the most important words, may be marked; because, as they are generally distinguished by emphasis or a more forcible pronunciation, a pretty general agreement will prevail respecting them.

* See Wright's "Philosophy of Elocution." p. 87; also Steele's *Prosodia Rationalis*.

A considerable degree of uniformity will also exist with regard to those inflections which are adopted immediately before the principal pauses. It is likewise to be remarked that the inflections thus circumstanced, as well as those on the most important words, are easily distinguishable in the public reading of the Holy Scriptures and of the Liturgy. This facility arises partly from the deliberate manner which is required in the delivery of those compositions, and partly from their abounding in short sentences and strong language.

10. The primary uses of the inflections are to imply either continuation or completion. The rising inflection suggests the idea that the speaker has *not* finished the sentence, either simple or compounded ; and the falling inflection generally implies that he *has*.

In pronouncing a sentence which is intended to mean no more than the words express, the two inflections will usually be very perceptible at two particular places : the highest *upward* slide will be heard where the principal pause occurs ; and the *downward* slide will be heard at the conclusion of the sentence. The first may be called THE SUSPENSIVE SLIDE, distinguished by a double accent ; and the other, the CONCLUSIVE SLIDE :

Example to both cases :

He that thinks he can afford to be negligent of his expenses, is not far from being poor.

In pronouncing this sentence, the most perceptible inflections would be the upward slide on the word 'expenses,' and the downward slide on the word 'poor.' Nor would it be necessary, in order to convey the plain meaning, to make any other inflections particularly distinguishable. And in describing the mode of delivering the other parts of the sentence, it would be sufficient to say that they were pronounced with a *continuative tone*. This mode of introducing a gradual ascent and descent into every sentence, is very commonly practised in reading. At first it passes off very smoothly, and pleases the ear ; but it soon becomes wearisome from the regular recurrence of similar sounds, and from the feeble manner in which the meaning of the words is presented to the mind. If it be required to avoid monotony, to speak slowly and distinctly, and at the same time to convey the intended signification with clearness and force, a different plan must be adopted. An attentive listener to a correct speaker, when conversing seriously in polished society, will soon remark that the upward and downward slides of the voice are rendered per-

ceptible at many other parts of a sentence besides at the place of the principal pause and at the end. In the management of such a speaker, the example which has been already quoted, might be rendered more sententious and graceful, by allowing several more inflections to be heard than were introduced in the former mode; and this might be effected without producing any of that sing-song manner which is so justly despised and ridiculed :

He that thinks he can afford to be negligent of his expenses, is not far from being poor *.

Here the suspensive and conclusive slides would still be the most audible in the sentence; but the secondary inflections might be rendered perceptible to the ear, and be made to harmonize with the principal ones, and thus add grace and force to the whole. Previously,

* This sentence, read according to the system adopted in "The Philosophy of Elocution," would be marked thus :

He that thinks he can afford to be negligent of his expenses, is not far from being poor.

The rising inflections gradually ascend on the scale till the voice attains the highest suspension at the word "expenses;" and then it as gradually declines, each inflection rising less than its immediate predecessor, till the occurrence of the extreme falling inflection at the end; where the voice would descend to one-fifth below the note with which the sentence began.

however, to any further remarks on the subject, it is necessary to specify the Rules respecting

THE PRIMARY USES OF THE INFLECTIONS.

RULE I. A sentence which maintains a dependent construction to the end, and does not require the indication of any referential or oblique meaning, terminates with the **CONCLUSIVE SLIDE**.

• Modulation in speaking deserves our attention.

N. B. On referring to the musical notation, p. 11, it will appear that the conclusive slide descends to a lower note than at any other part of the sentence ; but though lower on the scale, it often requires to be the loudest and most forcible of all. This distinction is of the highest importance ; and the neglect of it is a most fruitful source of that monotonous manner which is so frequently heard among public readers*.

RULE II. In a sentence constructed like the

* Though it may happen that every sentence in a paragraph terminates with a conclusive slide, yet these slides need not become monotonous ; because as every sentence may vary in the commencing note, it may likewise vary in the concluding note.

following, the **SUSPENSIVE SLIDE**, or highest rising inflection, and the **PRINCIPAL PAUSE**, take place at the end of the words or phrases belonging to the nominative case :

Ex. The predominance of a favourite study, affects all the subordinate operations of the intellect.

RULE III. Sentences which consist of two principal members, require the suspensive slide and the principal pause at the end of the first member.—Such sentences admit of the following classification :

(a) Sentences, in which the second member qualifies the first, require the suspensive slide and the principal pause at the end of the first member :

No evil is insupportable, but that which is accompanied with consciousness of wrong.

(b) Sentences, having their two principal members connected by correspondent conjunctions or adverbs, expressed or implied, require the suspensive slide and the principal pause at the end of the first member :

1. *As* there is an essential difference between sweet and bitter, between pleasure and pain, between light and darkness; *so*, there is an essential and unalterable distinction between virtue and vice.

2. *Whenever* you see a people making progress in vice ; *whenever* you see them discovering a growing disregard to the divine law ; *there* you see proportionable advances made to ruin and misery.

3. *When* honour is a support to virtuous principles, and runs parallel with the laws of God and our country, (*then*) it cannot be too much cherished and encouraged.

4. *Though* laughter is looked upon by the philosophers as the property of reason, (*yet*) the excess of it has always been considered a mark of folly.

(c) Sentences beginning with a participle, or with an adjective, require the suspensive slide and the principal pause at the end of the first principal member :

1. Having thus begun to throw off the restraints of reason, he failed of success.

2. Full of spirit, and high in hope, we set out on the journey of life.

(d) Inverted sentences, in which the first principal member might be put last, require the suspensive slide and the principal pause at the end of the first member :

Among the uncertainties of the human state, we are doomed to number the instabilities of friendship.

(e) Antithetic sentences require the suspensive slide and the principal pause at the end of the first principal member :

The generous never recount minutely the actions they háve-done, nor the prudent those they will-do.

RULE IV. Sentences which follow in the same train of thought, are connected by the rising inflection, which, when used for this purpose, may be styled the *conjunctive slide* :

To find the nearest way from truth to truth, or from purpose to effect; not to use more instruments when fewer will be sufficient; not to move by wheels and levers what will give way to the naked hánd; is the great proof of a vigorous mind, neither feeble with helpless ignorance, nor overburdened with unwieldy knowledge.

The conjunctive slide, at the end of the members in the former principal branch of the above sentence, must be made to ascend one above the other, so that the voice may attain the highest inflection, or the suspensive slide, at the word 'hand.' The sentence, however, will receive greater force by terminating each of these members, except the last, with the falling inflection, or disjunctive slide. See Rule xv. p. 31.

(a) When the members of a sentence are connected by the conjunctions, *for*, *therefore*, *because*, *that* (i. e. in order that), *lest*, the conjunctive slide is frequently changed for the disjunctive :

Cast thy bread upon the waters ; for thou shalt find it after many days. Eccl. ii. 1.

Fear God and keep his commandments : for this is the whole duty of man. Eccl. xii. 13.

The beginning of strife is as when one letteth out water ; therefore leave off contention, before it be meddled with. Prov. xvii. 14.

Two are better than one ; because they have a good reward for their labour. Eccl. iv. 9.

My son, be wise, and make my heart glad ; that I may answer him that reproacheth me. Eccl. xxvii. 11.

Remove far from me vanity and lies ; give me neither poverty nor riches ; feed me with food convenient for me ; lest I be full and deny thee, and say, Who is the Lord ? or lest I be poor, and take the name of my God in vain. Prov. xxx. 8, 9.

INTERROGATION.

RULE V. A question beginning with a verb, ends with the suspensive slide :

1. Is the weather favourable * ?
2. Would you do your homage the most agreeable way ? would you render the most acceptable-of-services ? offer unto God thanksgiving.

* A question thus constructed appears to be the first member of an antithetic sentence ; 'Is the weather favourable, (or not) ?' and therefore ends with the suspensive slide.

EXCEPTION 1. When the question is equivalent to an assertion, it ends with the conclusive slide :

1. Is he not rightly named Jàcob? Gen. xxvii. 36.
i. e. he is rightly named Jacob.
2. Is it not wheat-harvest to-day? 1 Sam. xii. 17.

EXCEPTION 2. When the question is introduced as a quotation, it becomes equivalent to an assertion, and therefore ends with the conclusive slide :

1. They say of me, Doth he not speak *pàrables*? Ezekiel xx. 49.

EXCEPTION 3. When the question implies more than is expressed, it ends with the conclusive slide, given with considerable force ;
i. e. with the **STRONG EMPHASIS**. See Rule xxii.

1. But in suspending his voice, was the *sènsè* suspended likewise? Did no expression of attitude or countenance fill up the *chàsm*?—Was the *èye*-silent?—Did you narrowly *lòok*? STERNE.

RULE VI. A question asked by means of an interrogative pronoun or adverb, ends with the conclusive slide :

Which is the *lètter*?—Where is the *màn* *?

* A question thus constructed, is equivalent to a declarative sentence, " Tell me, which is the letter?" and therefore ends with the conclusive slide.

It is however to be observed, that the interrogative words *which* and *where* receive the *suspensive* slide.

Who continually keeps this globe in which we dwell, in its orbit? Who giveth day and night, summer and winter, seedtime and harvest? Who produces every plant, and brings forth successively every animal? Who sendeth the early and the latter rain? Who supplies the returning wants of every living being?

EXCEPTION 1. If the question is expressed elliptically by a single pronoun or adverb, it requires the *suspensive* slide :

1. Who?—What?—How?
2. And Isaac trembled very exceedingly, and said, Who? Gen. xxvii. 32.

EXCEPTION 2. When a question beginning with an interrogative pronoun or adverb, is used as a quotation in the former part of a sentence, it ends with the *suspensive* slide* :

1. And when thy Son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgements, which the Lord our God hath commanded you? then shalt thou say unto thy Son, We were Pharaoh's bondmen in Egypt. Deut. vi. 20.

* A sentence, so constructed, belongs to Rule III. (b.)

2. If thou shalt say in thy heart, These nations are more than I: how can I dispossess them? Thou shalt not be afraid of them. Deut. vii. 17, 18.

RULE VII. When interrogative sentences are connected by the *disjunctive* 'or,' expressed or implied, the questions that precede the 'or,' end with the suspensive slide, and those which follow it, end with the conclusive slide :

1. Are you toiling for fãme, or labouring to heap up a fòrtune*?

2. Do the perfections of the Almighty lie dór-mant? Does he possess them as if he possessed them nót? Are they not rather in continual èxercise?

3. Does God, after having made his creatures, take no fùrther-care-of-them? Has he left them to blind fate or undirected chãnce? Has he forsaken the works of his own hãnds? Or does he always graciously preserve, and keep, and guìde them?

RULE VIII. Interrogative sentences, joined by the *conjunctive* 'or,' expressed or implied, end with the suspensive slide :

Should these credulous infidels, after all, be in the right, and this prètended revelation be all a fable;—from believing it, what hàrm-could-ensue? Would it render princes more tyrannical, or subjects more un-

* Sentences thus constructed, may be considered to be antithetic sentences, and ranged under Rule III. (e.)

gouvernable? the rich more insolent, or the poor more disorderly? Would it make worse parents or children, husbands or wives, masters or servants, friends or neighbours? Or (disjunctive) would it not make men more virtuous, and consequently more happy, in every-situation?

RULE IX. A question spoken a second time (the answer not having been given, or not heard, or if heard, not remembered or understood) terminates with the inflection the reverse of that which would be used on first asking the question :

Is the weather favourable?

In asking the question the first time, it would terminate with the suspensive slide, according to Rule V.; but on repeating it under the circumstances specified in the present rule, it would be considered as the quotation of a question, being equivalent to

I asked, Is the weather favourable?

and therefore, by becoming an assertion, it would end with the conclusive slide :

Is the weather favourable?

See Exception 2. Rule V.

2. Which is the letter?—Where is the man?

These questions, being asked the first time, would terminate with the conclusive slide ; but on being repeated under the circumstances supposed in the rule, the *suspensive* slide would alone be heard, applied strongly to the interrogative pronoun or adverb :—

Which-is-the-letter ?—Where-is-the-man ?

For directions respecting the best mode of reading interrogatory sentences of considerable length, Walker's Elements of Elocution, p. 131, may be consulted with advantage.

EXCLAMATION.

RULE X. The inflection at a note of exclamation is the same as it would be, if the member or sentence were read without emotion, and other points were substituted. The only difference is, that the note of exclamation requires the inflection to be given with greater force :

1. How many disappointments have, in their consequences, saved a man from ruin !

If this sentence is read without passion, it will admit a *period* at the end, and conclude with the conclusive slide. The note of admiration requires the same, but delivered with greater force.

2. Whither shall I turn? Wretch that I am! to what place shall I betake myself? Shall I go to the capitol? Alas! it is filled with my brother's blood! or (*disjunct.*) shall I retire to my house? yet there I behold my mother plunged in misery, weeping and despairing!

If this passage is pronounced without emotion, the note of exclamation after 'Wretch that I am,' and after 'alas,' might be turned into a comma, each of those members being considered as forming incomplete sense, and concluding with the *rising* inflection. The same inflection, more forcibly expressed, will be proper at the note of exclamation. Again: —after 'blood,' and after 'despairing,' a period might be introduced, and the conclusive slide applied. The only difference required by the note of exclamation would be a stronger expression of the same inflection.

3. When the note of exclamation is subjoined to single words or short phrases, it is necessary to supply the ellipsis, in order to as-

certain the intended meaning and the requisite inflection :

Whát! might Rome then have been taken, if those men who were at your gates had not wanted cōrage for the attempt?—Rome taken while I" was consul !

The exclamatory 'What!' is equivalent to the interrogative 'What?' mentioned as an exception to Rule VI., and therefore would require the suspensive inflection. Its meaning is something like '*Whát-do-you-say?*' expressed in a high and indignant tone. Again,—'Rome taken while I" was consul!' i. e. 'Is it possible that Rome should be taken while I' was consul?' As this interrogative sentence would end with the suspensive slide, the equivalent exclamatory sentence must end with the same.

RULE XI. A negative sentence or member of a sentence, opposed to an affirmative sentence or member of a sentence, expressed or implied, ends with the suspensive slide * :

1. The region beyond the grave is not a sōlitary land. There your fathers are, and thither every other friend shall follow you in due season.

* A negative sentence appears to be the former part of an antithetic sentence, the latter part of which is either expressed or implied, or is placed by inversion at the beginning.

2. The fated flash not always falls upon the head of guilt.

3. We must not act contrary, but according to the law.

4. You were paid to fight, and not to rail.

Exception. A negative sentence, *not* opposed to an affirmative one, expressed or implied, ends with the *conclusive* slide :

Thou shalt not steal.

RULE XII. Supplicatory sentences are best terminated with a rising inflection, except when contradistinction is expressed or implied * :

Pity me ! hear my supplications.

EXCEPTION 1. Where contradistinction is expressed :

Restore, restore Eurydice to life :

Oh take the husband, or return the wife.

POPE.

What a Carthaginian, what the daughter of Asdrubal has to apprehend from a Roman, you yourself may

* ‘ Give-me-some bread ; ’—this would be the position of the inflections in expressing a command ; but ‘ Give-me-some bread,’ would be the usual arrangement, when the words are employed in a supplication. This distinction appears to exist independently of any difference in the loudness or in the force of utterance.

judge. Oh! if it be no otherwise-possible, deliver me,
I beseech and implore you, from the Roman power, by
death. LIVY, lib. 30. c. 12.

EXCEPTION 2. When contradistinction is
implied:

Listen for dear honour's sake,
Goddess of the silver lake,
Listen and save. MILTON'S COMUS.

i. e. Listen, and not only listen, but *save*.

N.B. It is to be remembered, that it is only the
supplicatory member of the sentence that ends
with a rising inflection. An additional mem-
ber of any other nature, must terminate ac-
cording to its proper character. Thus, the
conclusion of many of the collects, "through
Jesus Christ our Lord," is not to be considered
as a petition, but as a reason assigned for the
acceptance of the whole preceding prayer; and
therefore it should terminate with the con-
clusive inflection.

Secondary uses of the Inflections.*

Besides being employed at the end of the

* The only secondary use of the *rising* inflection is as a
harmonic, or preparatory slide. See p. 32.

sentence to express completion, the falling inflection is frequently used to employ a *degree* of completion. When thus applied it **does not** descend so low on the scale as at the period, and it may be styled the DISJUNCTIVE SLIDE.

RULE XIII. The disjunctive slide is required at the end of a member which forms perfect sense by itself, but which is followed by some other member or members not restraining or qualifying its signification :

It is of the highest importance to season the passions of a child with devotion ; which seldom dies in a mind that has received an early tincture of it.

RULE XIV. The disjunctive slide is often used to express opposition or contrast * :

Ex. 1. Similarity of sounds weakens contrast in sense.

In this sentence the disjunctive slide is given to the word '*similarity*,' in order to oppose it more clearly to '*contrast*,' which being the penultimate, must receive the rising slide.

The student may at first find it difficult to introduce the falling inflection at other places

* Words or members when in apposition, require *similar* inflections ; when in opposition, they require *opposite inflections*.

besides the end of the sentence. The difficulty may be removed by detaching the word which is marked as requiring this inflection, and using it in a distinct sentence. For example ; in reading the above sentence, the falling inflection is wanted for the word 'similarity.' To obtain it, introduce the word into another sentence, thus : 'I want similarity.' The inflection which would be naturally used in concluding this sentence, is that which is to be adopted in the proposed sentence. See p. 9.

RULE XV. The **DISJUNCTIVE SLIDE** is also used to give distinctness and force in the enumeration of particulars :

Ex. 1. The descriptive part of the allegory in the second book of the *Paradise Lost* is very strong, and full of sublime ideas : the figure of death, the regal crown upon his head, his menace of Satan, his advancing to the combat, the outcry at his birth, are very noble circumstances, and extremely suitable to the great king of terrors.

The conjunctive slide might be used at the end of each member of this enumeration, but the effect would be comparatively feeble. In either mode of reading, the *suspensive slide* would be given at the word 'birth,' followed by a considerable pause ; by Rule II.

Ex. 2. The persuasion of the truth of the gospel,

without the evidence that accompanies it, would not have been so firm and durable ; it would not have acquired new force with age ; it would not have resisted the torrent of time ; nor have passed from age to age to our own days.

Here each independent member, except the penultimate, receives force by ending with the disjunctive slide.

In reading a series, or enumeration of particulars, the voice should gradually increase in force upon each succeeding member.



Preparatory, or Harmonic Inflections.

RULE XVI. When the inflections are used for the purpose of preparing for each other, they are called the *Preparatory, or Harmonic Inflections*. In such cases the rising inflection does not ascend so high as the suspensive slide, nor does the falling inflection descend so low as the conclusive slide.

RULE XVII. The rising inflection is used at the end of the penultimate member of a sentence to prepare for the conclusion :

Watch ye, stand fast in the faith, quit you like mén, be strong.

RULE XVIII. The most harmonious arrangement of inflections is when they occur in opposite pairs, ' ' ', or ' ' ' '. Both varieties occur in terminating the following sentence :

1. The immortality of the soul is the basis of morality, and the source of all the pleasing hopes and secret joys, that can arise in the heart of a reasonable creature.

Extended empire, like expanded gold, exchanges solid strength for feeble splendour.

2. This arrangement of the inflections is well suited to the enumeration of four particulars expressed by single words :

Humanity, justice, generosity, and patriotism, are the qualities most useful to others.

Attention to this rule may be useful in reading particular parts of the Scriptures. In the narratives of the sacred volume there frequently occurs a succession of short sentences connected by a conjunction ; and, according to the usual mode of reading, each member terminates with the conjunctive slide. This produces a monotony extremely wearisome to the ear, whilst the meaning passes off without making any distinct impression on the mind. This effect will be perceptible in the common mode of delivering the following verse : . . .

And Abraham rose up early in the mórning, and saddled his áss, and took two of his young men with him and Isaac his sòn, and clave the wood for a burnt-óffering, and rose úp, and went unto the place of which God had told him. Gen. xxii. 3.

By dividing this passage into such portions as the sense may very well permit, and attending to the position of the inflections, the meaning of the whole may be conveyed with greater clearness to the mind, and accompanied with more harmony to the ear. Whether the object is accomplished in the following arrangement, must be left to the reader's judgment :

And Abraham rose up eàrly in the mórning, and sàddled his àss, | and took two of his yóung men with him and Isàac his sòn, | and clàve the wóod for a búrnt-óffering, | and ròse úp, and wènt unto the plàce of which Gód had tòld him.

3. Sometimes the construction of a sentence will cause the inflections to fall readily into triplets, which will be harmonious in the following order, ' ' , and ' ' ' ; or ' ' ' , and ' ' ' :

1. We may compàre hùman life
to a tàle tòld by an idiot.
2. We may compàre hùman life
to a tàle tòld by an idiot.

This method is applicable to the enumeration of single words :

1. Manufactures, trade, and agriculture, naturally employ more than nineteen parts of the species in twenty ; or, 2. manufactures, trade, and agriculture, &c. ; or, 3. more than nineteen parts of the species in twenty are employed in manufactures, trade, and agriculture ; or, 4. in manufactures, trade, and agriculture.

4. When a long series of single words occurs ; they may be arranged into portions of threes or fours :

The fruit of the spirit is love, joy, peace,—long-suffering, gentleness, goodness—faith, meekness, temperance.

CADENCE.

The word *Cadence* is used in various senses. It is sometimes employed to signify the downward slide which takes place upon a *single word* at the end of most sentences. It sometimes implies the gradual descent which commences after the voice has attained the highest inflection in a sentence, and continues to the end of it, terminating in a tone less loud, and, as some writers assert, with a note one fifth below the key-note, or that with which the sentence began.

In the present work, *Cadence* is restricted to the last sentence of a paragraph, applying however to the *whole* of that sentence, and not merely to the latter part of it. The purposes

of such cadence are to apprise the hearers that the reader is drawing towards a close, and to render the conclusion harmonious as well as distinct.

RULE XIX. A cadence is formed by beginning the concluding sentence in a lower voice, and sometimes with a more deliberate utterance, than have been adopted in the preceding sentence, and by introducing a harmonious alternation of inflections gradually lowering.

The most agreeable arrangement of these inflections is produced by dividing them into double pairs in reversed order. When words in the final sentence will admit such a disposition, the cadence will always be pleasing to the ear :

Ex. The immortality of the soul is the basis of morality, and the source of all the pleasing hopes' and secret joys, that can arise in the heart' of a reasonable creature *.

(a) The cadence in rhyming verse, as well as in blank verse, is aided by lengthening the pause in the penultimate line, and by giving considerable force to the disjunctive slide which would be used there :

* A (') above the line, denotes a brief pause.

A bráve man, strùggling' in the stòrms of fàte,
And grèatly fàlling' with a fàlling stàte. POPE.

Théy' hánd in hánd, with wàndering steps and slów,
Through E'den tóok' their sòlitary wáy. MILTON.

In any other situation than at the end of a paragraph, the word 'struggling' in the former of these passages, and the word 'hand' in the latter, would have received the rising inflection, or at least a continuative tone.

(b) Where the concluding sentence supplies *four* accented words, the cadence may be effected by lowering the voice, and introducing two pairs of alternate inflections, with a pause between them. A long pause should precede the sentence :

I will hear thee, says he, when thine accusers are come.—And he commanded him to be képt' in Hérod's jùdgment-hall. Acts xxiii. last verse.

(c) When the concluding sentence supplies only *three* accented words, the first receives the rising or falling, the second the rising, and the last the falling inflection :

And he préached' in the sy'nagogues of Gálilee.
Luke iv. last verse.

And God saw every thing that he had made, and behold, it was very good.—And the èvening and the mórning' were the sixth day. Gen. i. last verse.

Then took they up stones to cast at him: but Jesus

hid himself, and went out of the temple, going through the midst of them, and só' pássed by'. John viii. last verse.

(d) When only *two* words can be selected to form a cadence, particular care must be taken to observe the pauses and to lower the voice :

And he took and sent messes unto them from before him ; but Benjamin's mess was five times so much as any of theirs.—And they dránk, and were mèrry. Gen. xliii. last verse.

N.B. In this and the foregoing example it is to be observed, that no aid towards forming a cadence can be gained from the preceding verse.

(e) A peculiarity of construction and the position of some emphatic words, sometimes render the above rules inapplicable.

In the following example, the concluding word 'watch' seems to give the sentence a double ending. To assist in conveying the idea of its being the final verse of the chapter, and at the same time to express the sentiment with due force, a pause may be introduced after the first word in the sentence, and a long pause before the last :

An'd—what I sáy unto *yóu*, I sáy unto *àll*—WÀTCH Mark xiii. last verse.

The meaning of this awful warning is sometimes enfeebled by being read thus :

And what I sáy unto *yòu*, I sáy unto *áll*—*Wàtch*.

THE MONOTONE.

RULE XX. The continuative tone, or apparent monotone, is capable of adding much variety and dignity to solemn and sublime passages ; and is very applicable to the reading of many parts of Scripture and of the Church-Service.

High on a throne of royal state, which far
Outshone the wealth of Ormus or of Inde ;
Or whêre the gôrgeous Eāst with rîchest hānd
Shōwers on her kîngs barbāric, peārl and go"ld,
Sātan exálted sàt.

The apparent monotone in the third and fourth lines, will form an agreeable and striking contrast to the subsequent marked inflections.

EMPHASIS *.

The word emphasis, etymologically con-

* These remarks on emphasis are taken, slightly altered, from Rees's Cyclopædia, as quoted in Grant's Grammar of the English language. P. 372.

sidered, denotes *showing* or *pointing out for observation*, and as applied to speech, it means the marking, by any considerable alteration of the voice, either a word or a phrase as more important than other parts of a sentence, or such words or phrases as are assimilated to; or contrasted with each other.

Emphasis may be effected in several ways: by more forcible, and, in general, by louder utterance; by slower utterance; by variation of inflection; and by a combination of any two or of all these variations.

In the application of the preceding several species of emphasis, the following varieties require principal attention:

1. The OBJECTIVE EMPHASIS, or emphasis of import, *i. e.* the *stress* of voice by which proportionate importance is given to the word or words conveying the substantive matter or leading object of the sentence; as,

“ I am desirous of being acquainted with *the nature of man*.” That is to say, “ the nature of man is a subject to which I am desirous of directing some inquiry ;”

an idea which may be expressed either with reference to some other subject, or without any such reference whatever. In which latter case, no antithesis is either expressed or implied; and the simple emphasis of import is

expressed by an increased stress of the voice thrown upon the inflections which would be employed in pronouncing the compound name of that object, namely,

“ The náture of màn.”

This emphasis might be strengthened, if requisite, by *slower utterance*.

2. ANTITHETIC EMPHASIS, or that characteristic stress and inflection of the voice, by which the opposition between two ideas, or parts of a compound idea, is pointed out, and emphatically impressed upon the mind. The antithesis may be either expressed or implied. Of the *direct* or *expressed* antithesis we have an illustration in the following sentence :

“ It is not with the nature of *ma''n* that I am desirous of becoming acquainted, but with the nature of *Gòd* ;”

in which, *man* and *God* are the emphatically antithetic words, the former is pronounced with the suspensive slide, carried in a continuative tone over the rest of the member ; and the latter with the conclusive slide.

When there are several contrasted parts, all of which are expressed, emphatic force, though admissible in the pronunciation, is not always required. The meaning will be clearly con-

veyed if the opposed words receive opposite inflections :

Ex. Extended empire, like expanded gold, exchanges solid strength for feeble splendour.

In this sentence, the application of much or of little stress will be a matter of indifference, provided the inflections be properly arranged.

Implied antithesis. Let the preceding passage, "I am desirous, &c." be requoted with an emphasis on the word *nature* only, and that emphasis be expressed by a forcible falling inflection, in which a little of the upward slide is heard before the descent of the voice ;

"I am desirous of becoming acquainted with the NATURE-of-man ;"

the words have changed, to a certain degree their signification ; an antithesis is implied, and the interpretation becomes,

"It is not the *history*—the *form*—*complexion*, or any other particular incident relative to man, but his general nature, his physical and moral attributes, that I am desirous of knowing." REES'S CYCLOPÆDIA.

When the inflections are used in cases of implied antithesis, they may be distinguished by the names of the SUSPENSIVE and the STRONG EMPHASIS ; and the following rules respecting

the application of them demand particular notice :

RULE XXI. The **SUSPENSIVE EMPHASIS** declares positively ; but leaves doubtful whether the implied antithesis is included or excluded.

Ex. I could not treat a *dôc-ill*.

This is a positive declaration ; but whether I could ill treat other animals (the implied antithesis), is left doubtful.

RULE XXII. The **STRONG EMPHASIS** declares, positively, and at the same time either *includes* or *excludes* the implied antithesis* :

1. Exercise and temperance strengthen even an **INDIFFERENT-constitution** ; that is, not only a common constitution, but even an indifferent one.

Here the implied antithesis is *included* ; for exercise and temperance would strengthen a common constitution, as well as an indifferent one.

2. He requires a **VOLUNTARY-service**.

* Mr. Walker's definition says that the strong emphasis always excludes the antithesis ; consequently it must be inferred that exercise and temperance do not strengthen a common constitution. But as this is contrary to the fact, the definition appears to be *erronéous*.

Here the implied antithesis (not an *involuntary* service) is *excluded*.

“These two emphatic inflections are seldom simple slides, but are generally *circumflexed*; at least are always liable to be so: that is to say, a little of the opposite slide is usually heard before they are carried upward or downward.”—SMART.

These peculiar turns of the voice abound in conversation; scarcely a sentence in animated speaking passes without them. And they constitute a material distinction between the common manner of reading and that more significant mode which conveys the meaning with increased clearness and force. For example:

A living dog is better than a dead lion.

In the usual way of pronouncing this sentence, the inflections would be thus arranged:

A living dóg is better than a déad lion.

But this method, though very satisfactory to the ear, would fall very short of *conveying the full signification*, which is somewhat to this effect: ‘Such is the value of life, that so inferior an animal as a dog, if living, is better than even the noblest of animals, even a lion, if he be dead.’ An approximation to this

meaning would be conveyed by giving the strong emphasis to the words *dog* and *lion* :

A *living døg* is better than a *déad liøn*.

And the object will be still better attained, if a little of the circumflex be rendered audible on those words.

In some cases of implied antithesis or contradistinction, particularly in expressions which, from frequent repetition are apt to be pronounced without being accompanied by any precise ideas, it is sometimes difficult to decide which of the two inflections is the proper one to be selected. To remove such difficulties, first ascertain what meaning is supposed to be intended ; then supply, as concisely as possible, the words which would convey that meaning ; and, in general, the required inflection will immediately become evident. For example : it may at first sight appear doubtful whether the petition in the Lord's Prayer,

Give us this day our daily bread,

ought to be terminated with the suspensive or conclusive slide. As it is a supplicatory sentence, it should, according to the general rule, end with the suspensive, unless something beyond the plain signification is thought to be

implied. Let it be supposed that the following meaning is intended to be conveyed :

We ask not for daily luxuries or superfluities ; give us this day our *daily bredd* ;—that only in food and raiment which is necessary for our daily support.

To convey such a meaning, the negative sentence would terminate with the suspensive slide on the word ‘superfluities ;’ and the positive sentence would terminate with the conclusive slide on the word ‘bread.’ The same slide therefore will be the proper one, when the elliptical sentence is omitted: the only difference will be, that the inflection will require to be given with greater force.

In endeavouring to ascertain what the terminating inflection of a sentence ought to be, it is sometimes necessary to have regard to its situation in the paragraph; the several branches of which require to be concluded with such inflections as will give harmonious unity to the whole. It must however be remembered that the *sense must be the chief object*. For example: the three principal members of one distinct portion of the Lord’s Prayer, (i. e. from “Give, us,” &c. to “Deliver us from evil”) may be connected most harmoniously with each other, and be made to appear as branches of one paragraph, by terminating the first and

second (at '*bread*, and at '*against us*,') with the conjunctive slide. This mode of reading is adopted by the author of the *Theory of Elocution*, p. 85. But sense is to be preferred to sound; and therefore, as the full meaning of those two members can be best conveyed by ending them with the conclusive slide, this mode of termination ought to be adopted*. See notes on the Lord's Prayer.

* It may be useful to suggest a caution against a peculiar jerk of the voice, somewhat resembling the rising circumflex, which is adopted by many readers and public speakers at the end of almost every sentence. They use it most especially when they wish to conclude with force and animation, though they have not any intention of conveying an idea, that antithesis is either expressed or implied. This peculiarity is very prevalent among the higher classes of society. Suppose, for example, that the following sentence were to be delivered in a parliamentary debate:—

“ In short, I have no hesitation in saying, that the national prosperity is closely connected with the present measure.”

To communicate some degree of energy to the passage, many of the speakers would pronounce the last word with a peculiar upward jerk, and a solemn declamatory tone—“ with the *présent mesure*.” This is still more strikingly observable in the mode of terminating classical quotations: thus, to give due weight and dignity to the maxim,—

“ Parsimonia est magnum vectigal,”

the orator thinks it necessary not only to pronounce the last word with due attention to quantity, (of which Mr. Burke, it

“There is one thing more which it is necessary to observe on the subject of emphasis. It has

seems, was ignorant) but he must superadd the favourite terminational jerk :

“ Parsimonia est magnum vectigál.”

If the concluding word should chance to be a monosyllable, upon that must be the whole turn : *e. g.*

“ Parturiunt montes ; nascetur ridiculus mus.”

In pronouncing this line, the peculiar twist of the voice would be as distinctly perceived on the final word, as in the conclusion of the dignified version by the Johnsonian parodist :

“ Parturient mountains produce muscicular abortions.”

This prevalent terminational twang has not escaped the notice of the modern Momus ; and he does not fail to give imitations of it, when he would amuse his audience by specimens of forensic or senatorial eloquence.

This peculiar mode of delivering the terminations of sentences in reading or public speaking, may be traced to some of our public schools. How it is there produced, it is not easy to explain. It is obvious that by repeating the Greek and Latin poets by heart, and by paying great attention to the rhythm, a kind of chant is naturally acquired. Why its cadence should always be accompanied with the upward jerk, is not equally obvious. This chant extends itself through all the school-lessons, and is as observable in repeating the grammar rules, as in the recitation of the most elevated passages from poets or orators. On such occasions the attention of the instructors is generally confined to the accuracy of the repetition and to the correct observance of the quantities, whilst the propriety of the inflections commonly passes unregarded. Thus the practice is continued

been erroneously supposed that the distinction of emphasis necessarily belongs to single words; but the fact is, that emphasis (properly so called) belongs to the ideas; and whether the substantive idea be expressed by a simple or a compound name, the *whole* name of that idea must bear the equal impress of that emphasis: thus, in the famous reply of the first William Pitt to Mr. Walpole,

“ But youth, it seems, is not my only crime; I have been accused of acting a theatrical part;”

neither the word *acting*, nor the word *theatrical*, nor the word *part*, taken separately, designates the gist of the accusation, or constitutes the name of the idea included in the accusation, but the whole latter part of the sentence “ I have been accused ”—(of what ?)—of *acting a theatrical part*. These words constitute the compound name of the indivisible accusatory

from generation to generation. To the eminent scholars who preside over those distinguished seats of learning, it is most respectfully suggested, that this peculiar terminational inflection is very different from that which they themselves adopt in earnest and serious conversation; that it is contrary to the rules which professed writers on Elocution have deduced from a close observation of general usage in society which is not infected by the classical chant; and lastly, that it is contrary to the practice of all eminent actors from the time of Garrick to the present day.

idea, and must receive throughout an equal portion of *objective emphasis*. Not that the syllables are thereby to be rendered *equally forcible*, or to be otherwise reduced to one monotonous level. They are only to receive *one common superaddition* of emphatic force; and as independently of such superaddition, they would have differed among themselves, in pause, quantity, accent (inflection), and grammatical or inherent force; in all those particulars they will still continue to differ *."

RULE XXIII. TRANSPOSITION OF ACCENT.

A transposition of accent is required when two words which have a sameness in part of their formation, are intended to be opposed to each other in sense :

1. What is *dōne*, cannot be *ūndone*.
2. There is a material difference between *giving* and *forgiving*.
3. Are not my ways *ēqual*? Are not your ways *ūnequal*?

When no opposition is intended, no change of accent should be made, although the words may be near to each other. In the Lord's Prayer, the words *give* and *forgive*, though

* From Rees's Cyclopædia, as quoted in Grant's Grammar of the English Language, p. 374.

they occur in successive sentences, are not used in contradistinction ; therefore no change of accent is required in the word 'forgive.'

GENERAL EMPHASIS.

RULE XXIV. When great earnestness is intended to be expressed, several successive words, even some that are otherwise insignificant, may receive considerable stress. This is styled *Général Emphasis* *. Thus, in the following sentence,—

"The very man whom he had loaded with favours, was the first to accuse him,"—

a stress upon the word *man* will give considerable force to the sentence—the very *man*, &c. If, besides the stress on this word, we give one to the word *very*, the force will be considerably increased—the *very man*, &c. But if we likewise give a stress to the word *the*, the emphasis will then attain its utmost pitch, and be emphatic in the superlative degree,—

Thé véry mán, whom he had loaded with favours, was the first to accuse him.

* Walker remarks, that General Emphasis has identity for its object ; the antithesis to which is appearance, similitude, or the least possible diversity. *Elements of Elocution*, p. 212.

THE CONTINUATIVE INFLECTION.

RULE XXV. A word or phrase which is pre-understood as the subject of what is spoken, or which has actually been mentioned before, is included under the inflection of the preceding word, gradually ascending or descending, and becoming more and more feeble.

Must we, in your person, *cro'wn* the author of the public calamities, or must we *destrdy* him?

In this sentence, 'the author of the public calamities' is pre-understood to be the person to be spoken of; whilst the principal object of the sentence is to propose the alternative of *crowning* or of *destroying* him. The suspensive slide on '*crown*' would be extended over the subsequent phrase, 'the author of the public calamities,' but becoming gradually higher and feebler. If the delivery is required to be very forcible, a pause may be introduced after the word '*crown*,' and the inflections on the words '*author*,' '*public*,' and '*calamities*,' might become distinctly perceptible as repetitions of the principal inflection, though in a weaker and higher note.

EXAMPLE 2. Hamlet, thou hast thy father much offended.

Madam, rou have-my-father-much-off-ended.

The phrase connected by hyphens is pre-understood, because it was used in the preceding line; therefore it passes under the *strong emphasis* which is given to *you*. In a slow and solemn delivery, a pause would be introduced after *you*, and the remainder of the line would be pronounced in an under tone, but with a repetition of the downward slide distinctly perceptible on *father, much, and offended*.

EXAMPLE 3. Jonathan loved David as his own soul. And Jonathan made a covenant-with-David, *be-cause-he-loved-him-as-his-own-soul*.

Here the rule is exemplified both after the word 'covenant,' and after 'because;' the phrases which follow each of those words have been mentioned before, and therefore are included under the preceding inflection :

EXAMPLE 4. Ahab said unto him, Art thou he that troubleth Israel? And he answered, *I-have-not-troubled-Israel*; but *thou* and thy *father's house*.—1 Kings xviii. 17, 18.

“ One very great feature of significant reading, probably the greatest, is the distinguishing of primary information from what is pre-understood, and therefore secondary. The subjects

of discourse, when once introduced, go along with the mind continually; and it betrays inattention to the drift of thought, or incapacity to follow it, or, at best, a very bad habit which prevents the reader from showing outwardly that he follows it, when he makes no distinction between the words and phrases that refer to those objects, and such as bring the hearer acquainted with something new."—SMART.

MODIFYING CLAUSES.

Intervening clauses are of two sorts; one is called the *modifying clause*, and the other the *parenthesis*.

A modifying clause qualifies or affects the meaning of the sentence:

A man, *conspicuous in a high station, who multiplies hopes that he may multiply dependents*, may be considered as a beast of prey.

RULE XXVI. Modifying clauses, adverbial phrases, words or phrases in apposition, the case absolute, must all be separated by short pauses; and, the reader having availed himself, if requisite, of the advantage of taking breath, must be commenced with a lower voice than the preceding part of the sentence; the

voice must afterwards rise gradually to the end of the clause, phrase, or case absolute *.

THE PARENTHESIS.

A parenthesis is a member which does not affect the construction of the sentence within which it is inserted.

RULE XXVII. A parenthesis requires to be pronounced with a depression of voice, and somewhat faster than the rest of the sentence, with a pause before and after it; and it must generally conclude with an inflection similar † to that which immediately precedes it. After the parenthesis, the voice must resume the louder tone from which it fell, in order to preserve the connexion in the thought :

1. ——— If there's a power above us,
(And that there is, all nature cries aloud
Through all her works) he must delight in virtue.
2. While they wish to please, (and why should they
not-wish-it?) they disdain dishonourable means.

When the parenthesis is long, it may be

* For this rule and the preceding definitions, the author is indebted to "The Philosophy of Elocution."

† Similar but not the same. In the given example, the inflection on 'works,' would scarcely rise so high as the suspensive slide on 'above.'

pronounced in a continuative tone, to distinguish it from the sentence within which it is inserted.

XXVIII. *Additional Rules respecting Pauses.*

1. A pause may be made after a nominative even when it consists of only one word, if it be a word of importance, or if we wish it to be particularly observed. This pause is indicated by a comma *above* the line :

The fool' hath said in his heart, There is no God.
Discretion' does not always show itself in words, but
in all the circumstances of action.

2. Generally pause after contrasted words.

3. An emphatic word admits a pause after it, (sometimes before it) proportioned to its degree of importance.

RULE XXIX. When a noun or pronoun is followed by a relative which modifies it, the noun or pronoun requires an accent and a pause after it :

Hé' cannot exalt his thoughts to any thing great or noble, *who* only believes that, after a short turn on the stage of this world, he is to sink into oblivion, and lose his consciousness for ever.

THE INFLECTIONS.

EXPLANATION OF MARKS AND

1. A comma inserted *above* the line denotes a short pause, less than at a comma introduced in the usual place *in* the line.
2. Two commas (,,) denote a longer pause than at a single comma.
3. A dash (—) indicates a considerable pause.
4. The acute accent (') is used to denote the rising, or upward inflection ;
5. The grave accent () is used to denote the falling, or downward inflection :

Ex. E'loquence ànimates.

In pronouncing these words, the voice appears to slide upwards on 'eloquence,' and downwards on 'animates.'

6. The double acute accent (") denotes *the suspensive slide*, or highest rising inflection in the sentence :

Ex. He that thinks he can afford to be negligent of his expénces, is not far from being pòor.

7. The inflection marked over a word must be continued over the following word or words which are connected by hyphens :

Ex. ' E'nter-not' into *ju''dgment*-with-thy-servant' O-Lord, &c.'

The rising inflection on the word 'Enter' is to be continued over the word 'not,' as if these two words formed one word of three syllables. Again; the rising inflection on the word '*judgment*' must be extended, gradually becoming higher and feebler, over the subsequent words 'with thy servant,' and continued, after a slight pause, over 'O Lord.' See Rule xxv.

8. SMALL CAPITALS denote a more forcible utterance than *Italics*.

9. Words in *Italics* or in small capitals, not marked with an inflection, admit either the rising or the falling.

10. A horizontal mark (—) *over* a word denotes a lengthened utterance, terminating with the rising inflection: as, \bar{O} $\bar{L}ord$.

11. The figures, placed above some words, refer to the Rules.

(*) An asterisk placed between brackets *above* the line, shews that a loud voice will best suit the succeeding words.

(o) A small circle placed between brackets *below* the line, denotes that a low voice is requisite in pronouncing the following passage.

] The bracket after some notes, distinguishes those for which the author is responsible.

THE
ORDER FOR MORNING PRAYER.

THE SENTENCES *.

1. When the wicked man' *turneth away* from
his ¹⁴ *wickedness*-that-he-hath-committed, and

* Dr. Bennett justly observes that "the Sentences, the Exhortation, the Absolution, and those other parts of the Liturgy which are addressed to the people only, ought to be uttered in a quite different manner from that which suits the Confession, the Lord's Prayer, and those other parts of the public ritual which are addressed to God. The voice must be so managed, as plainly to signify so marked a distinction, that even the most heedless people may understand it, when the minister speaks to them, and when to their Maker."—*Dr. Bennett's Paraphrase.*

The advantage to be derived from delivering the service from memory (see preface,) will be particularly felt in pronouncing the Exhortation, and those parts of the Liturgy which are directed to the congregation.

The reader is recommended to begin the service, as if he were addressing only those of the people that are nearest, and to speak rather *under* the common level of his voice, than above it. The voice will naturally and easily slide into a higher key, when he wishes to speak louder; but it is ex-

dóeth thàt which is *làwful and ri''ght*,³ he shall *sáve* his *sóul alive*.

tremely difficult to bring it down, if it be pitched too high at first.

The first sentence of the service is generally rendered inaudible by the noise which the rising of the congregation produces. This ill effect may be, in some measure, obviated by the minister's prolonging the first allowable pause beyond what would be otherwise necessary. The inconvenience in question is entirely prevented in those Churches where the singing of a psalm or hymn causes the congregation to rise, and thus places them in the fit posture for proceeding with the service.]

When the wicked m'an] It is often necessary to mark the inflections of words which do not appear important, in order to prevent some other mode of reading which would suggest an erroneous inference. For example: in the first sentence, the words 'wicked' and 'man' do not require any particular stress, and might very well pass without any marks. But it is not unusual to hear considerable emphasis given to the word 'wicked,' (When the *wicked*-man), as if some contradiction were intended between the *wicked* man and the *righteous* man. This indeed is really the case in the chapter from which the verse is taken; but not so in the detached application of it in the Liturgy. Therefore, to prevent a method of delivery which would suggest an incorrect inference, it is necessary to mark the inflections. Each of the words 'wicked' and 'man,' would receive its separate inflection, but in a gentle and equable manner.—For the correct pronunciation of the word *wicked*, as well as for the intermediate sound of the unaccented *o* in *committed*, *forgive*, *confess*, *commandment*, &c. consult the Appendix.]

—that he hath committed] This phrase is a Hebrew

2. I acknōwledge my transgréssions, and my *sin'* is *éver befōre-me*.

3. *Hide-thy-face'* from my *sins*, and *blòt-out* all mine *iniquities*.¹² Ps. li. 9.

4. The sàcrifices of Gód' are a *broken spìrit*:¹³ a bròken and a *co''ntrite-heart*,³⁴ ²⁵ Ò Gōd, thou wìlt-not *despise*.

5. Rend your *heart'* and nòt your *ga''rment*,¹¹ and túrn' unto the *Lord* your *Gòd*; for *Hè* is *gracious* and *mèrciful*,¹⁵ *slów* to ànger' and of *grèat kindness*,¹⁷ and repénteth him of the evil.

pleonasm. As it adds nothing to the sense, it should pass under the inflection which commences on the word 'wickedness.' In Mr. Smart's mode of reading this sentence, (see Theory of Elocution, p. 115) he appears to overlook the intended contradistinction between 'turning away from wickedness,' and 'doing that which is lawful and right.' The reader must be careful to adopt the suspensive slide, or highest rising inflection, on the word 'ri''ght', at the end of the following clause, to shew that the meaning is incomplete.

I acknōwledge] For the pronunciation of this word, and of 'sàcrifices,' see Appendix.

—all mine iniquities] It will perhaps be most agreeable to the system of parallelisms, so frequently adopted in the Psalms, to suppose that some distinction is intended between 'sins' and 'iniquities.' If, however, they should be considered as synonymous, the latter clause might be read thus:
—blot out *all-mine-iniquities*.]

6. To the Lord our Gód' belong *mercies* and *forgivenesses*, though we have *rebell'd* against him: neither have we *obey'd* the *vo^{ice}*-of-the-Lord-our-God²⁵, to walk in his *láws*' which he sèt befóre us.

7. Ō Lord, corrêct-me¹², but with *jùdgmēt*¹⁴; —nòt in thine *ànger*, lest thou bríng me to NÒTHING.

8. *Repènt*-ye;—for the *kingdom of Héaven*' is at *hànd*.

9. I will aríse, and go to my fàther; and will *sáy-unto-him*—Fàther, I have sinned against *heàven*'¹⁶ and before *thée*, and am nò-more wòrthy' to be called thy *sòn*.

—rebelled] For the pronunciation of the final *ed*, and likewise of *eth*, see Appendix.

Repènt ye] The falling inflection is here adopted, as best shewing that the words express a *command*, not a request.]

E'nter-not] This sentence, notwithstanding Mr. Sheridan's remarks, is still frequently read thus: "Enter not into judgment with thy *sérvant*-O-Lord"—the conclusion, naturally to be expected, would be—"but enter into judgment with those that are *not*-thy-servants."—Sheridan's subsequent comment is excellent: "Enter not into judgment, i. e. the *severity* of judgment with thy servant; for in *thy*'-sight, which is all-piercing, and can spy the smallest blemishes, shall *no man living* be justified:—no man on earth; no, not the best, shall be found perfect, or sufficiently pure to stand the examination of the eye of purity itself."

10. En'ter-not' into *ju''dgment*-with-thy-ser-
vant' ²⁵Ō ¹⁸Lord; for in ²¹thy'-sight' shall *nó mán*
liv''ing ²⁴be *jùstified*.

11. If we sáy' that *wè* ²²have *no''-sin,*, we de-
céive-ourselves, and the *trùth*-is-not-in-us: *bút*
if we ¹⁴*confèss*-our-sins, *Hé* ²⁵is faithful and *jùst'*
to *forgive*-us-our-sins, ²⁵and to cléanse-us' from
áll unrighteousness.

THE EXHORTATION.

Dearly-beloved Brèthren!—the Scripture

—*He*' is faithful and just] The practice adopted by some readers of substituting the word 'God' for 'He,' appears to be a violation, if not of the letter, at least of the spirit of the fourteenth canon. As there is no antecedent to 'He,' the sentence may be used with most propriety after one of the preceding sentences in which the word 'God, Lord, or Father' occurs. It may best be coupled with the fourth, fifth, sixth, or ninth sentence. When it is thus associated, the commencement of it may be read in the following manner, which differs from that which would be used if the sentence were introduced alone :

"If we say that *wè* ²²have *n'o-sin,*" &c.]

Dearly-beloved brèthren !] If the rising inflection be adopted in pronouncing the word 'brethren,' the address is

móveth-us' in sùndry pláces, to acknòwledge
 and confèss' our *mànifold sins* and *wickedness*¹³;
 and that we shóuld-not *dissemble* nor *clo''ke*¹⁵-
 them'-before-the-face-of-Almighty-God'-our-
 heavenly-Father; but *confèss*-them, with an
hùmble, *lòwly*, *pènitent*, and OBEDIENT-heart; to
 the énd' that we may obtàin-*forgiveness*-of-the¹⁷

more closely connected with the remainder of the sentence. But if the falling inflection be used, followed by a considerable pause, the words would imply, 'dearly beloved brethren, give me your earnest attention;'—or something to that effect.

This latter mode of commencing a solemn address, is generally adopted in our courts of judicature; and it may likewise be observed in those highly finished specimens of elegant and dignified reading which are heard from the throne.]

—before the face] At first sight, these words may appear to signify the more immediate presence of the Deity in public worship, and therefore to require strong emphasis. But this meaning cannot be intended, because the duty of a *public* acknowledgment of our sins, is reserved for notice in the following sentence: "Although we ought at all times to acknowledge our sins before God, yet ought we most chiefly so to do, *when we assemble and meet together, &c.*" Therefore the expression, 'before the face of Almighty God,' signifies no more than *before* Almighty God: *ἐνώπιον Θεου*.]

—an *humble*, *lowly*, *penitent* and *obédient*-heart;] The climax in these words requires a progressive increase of force to be used in pronouncing them. See page 32. For the pronunciation of the word 'humble,' see Appendix.

—obtain-*forgiveness*-of-the-same] The meaning requires that these words should be kept closely together.

same, by *his*' I'NFINITE *góodness* and *mèrcy*.

And although we óught, at *a''ll*³-times'-humbly-to-
acknówledge-our-sins' before-God²⁵., yet óught-
we' most *chi'*EFLY-so-to-do, when we assèmbles
and mèet togéther — to render *thánks* for the
(o)

—by *his*' INFINITE *goodness* and *mèrcy*] “These words,” as Mr. Sheridan justly observes, “lose much of their force, by the usual manner of repeating them, viz. ‘by his infinite goodness and mercy:’ whereas, by introducing a pause after the word ‘*his*,’ and accenting it strongly, we not only pay the proper reverence due to the Deity whenever He is mentioned, but there is superadded, by this means, a force to the word ‘*infinite*,’ coming after the pause, which alone can make us have an adequate conception of those attributes in Him, whose mercy endureth for ever.”

And although] Be careful not to place the accent on the first syllable of this word, calling it ‘*although*.’

—humbly to acknówledge-our-sins] A wrong division is often introduced here:—‘Humbly to acknowledge, our sins before God.’]

—most *chi''efly*-so-to-do] The word ‘so’ receives much stress from some readers, instead of the more important word ‘*chiefly*.’

—when we assemble and meet together] Sheridan observes, that nothing is more frequent than to give the tone of a full stop at the end of the former part of the sentence, as thus—‘yet ought we most chiefly so to do, when we assemble and meet togéther.’—What! at any time? in assemblies of amusement and festivity? No; it is only ‘when we assemble and meet together to render thanks, &c.’

—to render thanks] In this sentence a distinct enumer-

grèat bénéfices that we have received at his h¹⁵ands; to set forth' his most *wórthy pràise*¹⁶; to *hèar*' his mōst hōly *wórd*¹⁷; and to *ásk*' *thése*-things which are r^equisite and nécessary' as wèll for the *bódy*' as the *sòul*.

Wherefore—I pray and beséech yóu, as many as are hère présent,, to accómp^any-me' with a *púre heàrt* and *hùmb^le vóice*' unto the *throne*^[slow] of the *heavenly gráce*, sáying àfter-me.

ation is made of the several parts, of which our Church-service is composed :—1. 'To render thanks for the great benefits which we have received at his hands,' i. e. thanksgiving ;—2. 'to set forth his most worthy praise' by psalms and hymns ;—3. 'to hear his most holy word,' in the Lessons, Epistles, and Gospels ;—and 4. 'to ask those things which are requisite and necessary, as well for the body as the soul,' by the prayers. The reader must be careful to render this enumeration perfectly distinct by the mode of delivery.

—— beséech yóu] The word *you* requires to be strongly accented. The sentence implies, "I pray and beseech all you, and each individual of you, here present, to accompany me," &c. *Sheridan*.

—Saying àfter-me] A comma or semicolon is generally inserted here, which connects the conclusion of the Exhortation with the beginning of the Confession ; thus,—“ saying àfter-me, Almighty and most merciful Father,” &c. The change of posture, on the part of the minister and congregation, which is here directed, necessarily causes some noise, and

renders it expedient for him to introduce a considerable pause before he begins the Confession. It is therefore advisable to consider the sentence at the end of the Exhortation to be completely finished, the word 'saying' to be used in a neuter sense, equivalent to 'speaking,' and to conclude the whole with the *falling* inflection on the word 'after.' This method appears preferable to that adopted by some readers, who make the long pause after the word '*grace*;' and as soon as all are kneeling, then proceed :—"Saying after me, Almighty and most merciful Father," &c.]



A. GENERAL CONFESSION *.

(Now) *Almighty* and most *merciful Father*, We

* The transition from the Exhortation to the Confession may be marked by commencing in a lower note, and with a slower delivery, and adopting in succession such a manner and such tones of voice as are suited to the humility of confession and the earnestness of supplication. A considerable pause is requisite after each clause, to allow sufficient time for the congregation to finish their repetitions. The observance of this suggestion will, in a great degree, prevent that confusion of indistinct sounds which usually takes place, and in which all articulation is lost.

Almighty and most merciful] Sheridan remarks that "here the greatest stress is usually laid on the word 'Father;' whereas it ought to be on the attribute 'merciful.'" In truth, both words require considerable force: we venture to address God for the pardon of our acknowledged sins, both as he is 'most merciful,' and also because he stands to us in the

have érréd and stráy'd from th̄y-ways' like lóst shèep.¹⁵ We have fóllow'd toò múch' the devices and desires of our ówn hèarts.¹⁵ We have offénded' against thy hóly lāws.¹⁵ We have left *úndone*²³ thóse-things which we óught to have *dòne* ; and we have *dòne*-those-things,¹⁴ which we ought *nót*-to-have-done²⁵ ; and there is nō *health*-in-us.

endearing relation of Father.—The voice must be suspended at the word 'Father,' to show that the sentence is incomplete.

—erred] We have *erred* and made lesser steps out of the path of our duty ; and at other times, *strayed* and made wider deviations from it. The word 'strayed' conveys a stronger meaning than 'erred,' and therefore will require more force in the pronunciation. If 'erred' is taken as a dissyllable, the first syllable is sounded as in 'error.' For 'strayed,' read 'stray'd.' See Appendix.

lost sheep] The letter *t* in the word 'lost' must be distinctly sounded, to avoid the common error of saying 'loss sheep.'

—left *úndone*] The accent should be transferred to the first syllable of this word, for the purpose of making the contradistinction between *undone* and *done* more clearly perceptible. The word 'ought' requires to be accented, but not so as to leave the word 'done' unaccented, thus, 'which we *ought*-to-have-done.'

—nō *health*-in-us] Observe that the stress is upon the important words 'no health,' and not upon the insignificant 'in.'
SHERIDAN.

But thóu, Ò Lórd, have ME''RCY-upon-us,
 miserable offenders.¹⁹ *Spáre*-thou' thém'-O-God,
 which *confëss*-their-faults.²⁵ *Restore*-thou' thém
 that *àrè* *pénitent*;²⁴ According to thy *prómises*'
 declared unto mankind, in *Christ Jésu* our *Lòrd*.
 And gránt,, Ò *most mèrciful Fátther*, for *hi''s*-

—have mercy upon us, &c.] This sentence appears to be equivalent to "Have mercy upon us, miserable offenders that we are:" in which construction *us* would not be accented. Or, if the ellipsis were supplied in the following manner, "Have mercy upon us (who are) miserable offenders," the relative 'who' does not *modify* the meaning of the antecedent, (as in Rule xxix.) but merely echoes its meaning; in this mode of explaining the construction, still the word *us* does not require an accent. The principal stress would be given to *mercy*, with a very slight secondary accent to the preposition *upon*.]

Spáre thou' thém] Be careful to observe the pause between 'thou' and 'them.'

—confëss-their-faults] The inflection which begins upon 'confess' is continued over 'their faults,' because the word 'faults' has been previously implied.

—thém that *àrè* *pénitent*] In this and the preceding clause the pronoun 'them' is equivalent to 'us;' for the petition is not made in behalf of any persons in general 'which confess their faults, and that are penitent,' but of *us* in particular. The meaning may be rendered more clear by delivering the latter clause thus: *Réstore*-thou' thém that *àrè* *pénitent*; i. e. *really* penitent.

And gránt,, Ò *most mèrciful Fátther*] This invocation is

sake,, That we may hereáfter live' a *godly*,
righteous, and *sóber*-life,²⁵ To the *glóry* of thy
hóly nàme. Amen.

generally introduced without sufficient pause before and after it. The same remark is applicable, throughout the service, to those invocations which are *not* placed at the beginning of a sentence.]

Amen.] Wheatly thinks that when *Amen* is printed in Italics, the minister is to leave it to be said by the people: when it is in Roman letters, he is to pronounce 'Amen' himself, and thus to direct the people to do the same. Shepherd, however, is of opinion, that as the Lord's Prayer, Confessions, and Creeds, are to be repeated by the people as well as by the minister, there was no occasion for distinguishing 'Amen' after those parts of the service by a different character, as is necessary after Absolutions, Collects, &c. which are to be repeated by the minister alone. This author conceives, that the minister is left at perfect liberty, either mentally or vocally to utter Amen; or to leave it entirely to the people.

THE ABSOLUTION.

ALMIGHTY GÓD, the Fáther of our Lórd'

Almighty Gód, the Fáther, &c.] In pronouncing the Absolution, it is usual to begin it in the same manner and tone of voice, as if it were a prayer, addressed to the Almighty, instead of speaking of him, and delivering a commission in his

Jesus Christ, who desíreth' nót the ¹⁴*death*-of-a-sinner, but ráther' that he may túrn-from-his-wickedness, and ²⁵*live*; and hath given pówer and commándment to his ¹⁴*ministers*, to declare

name. The words as they stand, have indeed the same air as several prayers beginning in the same manner: which probably has betrayed most into the same mode of delivering them. But whoever will suppose them to be preceded by the article 'The,' which is understood, as thus, 'The Almighty God,' &c. will immediately see the necessity of using a tone very different from that of supplication, and will easily bring himself to the use of it. SHERIDAN. The tones required are the fullest that the voice can command; but they must be smooth and even, solemn and dignified, with somewhat of an authoritative manner until the commencement of the hortatory part, 'Whérefore let us beseech him,' &c. After suspending the voice on the word 'Whérefore,' a considerable pause may be introduced, followed by a change of manner corresponding with the sentiment. In delivering the concluding words, the minister should take care to be particularly solemn, deliberate, and impressive. He must likewise studiously mark the transition from pronouncing the Absolution to joining in prayer. Having spoken with a dignity suitable to the Ambassador of Heaven, he must prepare himself for uniting with his fellow-sinners, in the tones which befit the humble suppliant.]

—who desíreth' not the death, &c.] The pause should be inserted *before* the negative, to show that the verb 'desíreth' is implied in the following member of the sentence; 'but (desíreth) rather,' &c. For the pronunciation of the word 'rather,' see Appendix.

and pronounce to his *péople*—*being pénitent*²³—the ABSOLUTION and REMI²⁴SSION-OF-²⁵THEIR-SINS;—HE²⁶ *pardoneth* and *absólveth* *áll thè*²⁷*m* that TRU²⁸LY-repent, and *unfeignedly* believe his *hóly Gòspel*.

Whérefore—let us besēēch-him²⁹ to grant *ús*³⁰ TRU³¹E-REPE³²NTANCE, and his HÒLY SPI³³RIT; that thóse-things may pléase-him, which we dò at *this présent*, and that the *rèst*-of-our-life *here-after*, may be *pure* and *hòly*;—só that at the

—*being penitent*] These words express the condition on which the Absolution is pronounced; and therefore, says Sheridan, should it not have the solemnity of a pause, both before and after it, accompanied by a suitable depression of voice, to give it its due weight?

remi²⁴ssion-of-their-sins] Be careful to adopt the highest rising inflection at this part of the sentence; and on ‘remission,’ rather than on ‘sins.’ The latter word is equivalent to the word ‘wickedness,’ which has already been expressed; and therefore the word ‘sins’ will pass under the inflection which commences on the word ‘remission.’]

HE²⁶ pardoneth] The verbs ‘pardoneth’ and ‘absolveth’ are so far removed from the nominative ‘Almighty God,’ that, for the sake of perspicuity, the pronoun ‘He’ is inserted. A pause after it is necessary: it will then convey this meaning; ‘HE’ (i. e. that Almighty Being, whose merciful disposition has been now described) pardoneth and absolveth,’ &c.]

—to grant *ús*] i. e. *ús* who are here assembled.

¹⁹*làst*, we may come to his ETE'RNAL JÓY, ^(c)*through*
Jesùs Chríst' our Lòrd.

—through *Jesus*] Beware of the error of giving stress to the preposition, and slurring over the following word, thus ; “through-Jesus' Ch'rist our Lòrd.”]



THE LORD'S PRAYER *.

Our Fàther-which-art-in-héaven!—hállowed'

* Longer pauses are required between the several parts of the Lord's prayer, than of other prayers, both because it contains so many distinct petitions, and because each petition, though brief, embraces so much meaning. The mind requires a little time to be enabled to keep pace with these rapid transitions, and to embrace this plenitude of signification. Whereas, other prayers generally present only one or two leading ideas, with which the secondary sentiments are closely connected, and which they tend to explain and enforce.]

And as this prayer is to be repeated aloud by the people *with* the minister, longer pauses will likewise tend to stop occasionally that confusion and indistinctness of delivery which generally prevail throughout the whole ; and the slow and deliberate manner of speaking, adopted by the minister as most suitable to prayer, will gradually be acquired by the congregation.

Our Father] The three principal parts of which this prayer consists, should be clearly distinguished by pausing

be thy nàme¹⁵; thy kìngdom' cóme⁴; thy wìll' be
dòne in *eárrh*, ás-it-is' in *heàven*.—¹⁴_(o) Gíve-us

between them, as well as by the manner of delivering them. The first three *petitions* (more properly, expressions of adoration, submission, and obedience), which relate to the hallowing of our heavenly Father's name, the coming of his kingdom, and the fulfilment of his will, require, on account of their dignity, a firmer and louder tone, than will be proper in pronouncing the three subsequent petitions, which are confined to our individual wants. In the Doxology, the full swell of the voice, expressive of praise and adoration, may be justly resumed.]

—which-art-in-héaven] If the invocation is considered to consist of two propositions, 'Our Father,' and 'which art in heaven,' a pause must be introduced between them. But if it is equivalent only to 'O heavenly Father,' this meaning will be best conveyed by connecting the words 'Our Father' with the following words, thus: 'Our Fàther-which-art-in héaven.—All stress upon the verb 'art' must be carefully avoided; at the same time, the words must not be corrupted into 'which-urt,' as occasionally happens.]

—which art in héaven—] A considerable pause should be made after the word 'heaven.' The introduction of a long pause after the commencing invocations in prayers, has a solemn effect, and helps to rouse the attention and devotion of the congregation.

—thy kìngdom' cóme] This sentence is terminated with the rising inflection, for the purpose of more closely connecting the three first sentences, which constitute a distinct portion of the prayer, and which indeed are connected in subject. The words are sometimes improperly read thus: 'thy'-kingdom-come:' this mode suggests an antithesis which has no existence.]

this-day' our *daily bread*²²; and forgive-us our tréspasses, ás wè-forgive *thém*²³ that tréspass

—thy will be dōne] Sheridan thinks “that the verb ‘be,’ requires particular stress, as well as a pause before it, to correspond with the emphasis and pause at the word ‘come;’ and that as the optative ‘may’ is omitted, the emphasis should be transferred to the auxiliary ‘be,’ as it is in all other cases.”—The pause may be proper; but the reason assigned for giving stress to the verb ‘be’ is unsatisfactory. For if the optative ‘may’ were retained in the sentence ‘may thy will be done,’ the stress would not fall upon ‘may,’ but upon ‘will’ and ‘done;’ therefore the omission of the optative can make no difference in the position of the inflections. Some readers suppose that an antithesis is contained in the present clause—(may) “thy will bē-done in *earth*, as it *is* (done) in *heaven*.” But in the original there is no antithesis of this kind, (the words being simply “*as in heaven*,”) therefore none should be introduced into our English version.]

—thy will' be dōne in *earth*] The pause which some readers make after ‘done,’ instead of after ‘earth,’ tends to obscure the meaning. It is apt at first to excite the idea, that as the words ‘thy will be done’ form complete sense, therefore the sentence is finished. This mode of reading is adopted probably from observing the arrangement of the words in the Greek both of St. Matthew and St. Luke, which is followed in our English version of the latter evangelist: ‘Thy will be done, as in heaven, so in earth.’ The version of the same words in St. Matthew, which is used in the Liturgy, is less literal, but more easy and perspicuous.]

Give us this-day] This sentence, says Sheridan, is generally read thus: ‘Give us this *day* our daily bread.’ Here the emphasis on the word ‘day’ is unfortunately placed, both

against *ùs*¹⁴; and léad-us-not' into *tempta''tion*,^{3a}
bút' deliver-us from *èvil*.—(*) For thîne' is the

with regard to sound and sense. The ear is hurt by the immediate repetition of the same sound in the word 'daily.' Neither is the true meaning conveyed; for this is a prayer to be daily used, and a petition to be daily preferred, composed for our use by Him, who bade us take no thought for the morrow. The real sense will be best shewn by placing the inflection on the word 'this,' rather than on 'day.'

—our *daily brèad*] The word 'bread' must be understood to imply more than is expressed: 'Give us this day not luxuries nor superfluities, but our daily *brèad*; that alone, in meat, drink, and clothing, which is absolutely necessary for us.' The word '*bread*' here becomes strongly emphatic, and requires to be pronounced with the *falling* inflection, agreeably to Rule xxii. But according to the explanation given in our Church Catechism, 'bread' implies "all that is needful both for our *souls* and bodies." This extended signification seems necessary to be included; for without it, the use of the petition in the form given by St. Matthew 'this day,' instead of 'day by day,' according to St. Luke, can scarcely be proper in the mouths of all those whose immediate bodily wants have been actually supplied. It would be superfluous to ask for what the providence of God has already given. If this extended meaning of 'bread' is admitted, the word becomes strongly emphatic, and the *falling* inflection is absolutely necessary. See remarks under Rule xxii.]

—forgíve us] Sheridan justly observes that it is absurd and puerile to lay the accent on the first syllable of 'forgive,' instead of the last, for the purpose of producing an opposition between the words 'give' and 'forgive,' where no such opposition is intended.

—forgive us our tréspasses] 'Us' and 'our' *admit* of

*kingdom*¹⁹, and the *pòwer*, and the glōry,, for
E'VER, and E'VER. Àmèn.

being made emphatic, but do not *require* to be so. They would demand this distinction, if the expression were in a more antithetical form: 'Do thou forgive us our trespasses,' &c.; but the original will not allow such a translation.]

—as *wè*-forgive *thém*] If, according to the direction of Sheridan and others, strong emphasis is given to the particle 'as,' it will seem to imply something contingent and conditional, and to be equivalent to 'according as:—'according as we *hereafter* forgive,' instead of 'like as we *now* forgive (*ἀφίεμεν*.) If 'as' (*ὡς*) be taken to signify 'for,' in agreement with the parallel place in St. Luke, '*for* we also forgive,' (see Whitby in loco,) still less reason will there be to make 'as' emphatic.]

—trespass against *ùs*] The stress is sometimes laid upon 'against,' and not upon 'us.' By this mode, the implied antithesis passes unobserved: "Forgive us our trespasses (against *thée*,) as *wè* forgive *thém* that trespass against *ùs*."—Those who think that the pronoun 'us' is not emphatical, should place the stress upon 'trespass,' and not upon 'against:—'trespass-against-us,' and not 'trespass *against-us*.' The latter mode, by adopting on the word 'against' the strong emphasis, suggests the absurd meaning—'as we forgive them that trespass (not *fôr* us, but) *against-us*.']

—And *léad-us-not*] If the negative is separated from the verb in the following manner, "*Léad-us' nòt*-into temptation," we are naturally induced to expect, that the following member would be,—'but lead us into something else.' The real contradistinction is between 'temptation' and 'evil.' "*Lead-us-not into temptation*; but (if we must be thus tried,) deliver

us from evil."—The better to convey this meaning, a slight pause may be introduced after 'but.']

For thine is, &c.] The fine close of this admirable prayer, says Sheridan, is often changed in its movements, from the solemn and majestic, to a comic and cantering pace: "For thine is the kingdom, and the power and the glory, for ever and ever."—This effect is rendered still more unpleasant, when the last word receives the rising inflection; for then, three similar pairs of inflections are often heard in close succession: "For thine is the kingdom, and the power and the glory, for ever and ever." But by pausing after the word 'thine,' and separating the other members of the sentence, the movement becomes forcible and dignified.

Mr. Wright justly remarks, that in pronouncing the Doxology, some readers practice another fault, equally unpleasant to the ear as that mentioned by Sheridan; viz. "For thine is the kingdom, *and* the power, *and* the glory," &c. giving the conjunction emphatic force.

For EVER and EVER.] The first 'ever' comprehends the whole duration of *time*; the second 'ever' the whole of *eternity*. Both words require considerable emphasis.

THE RESPONSES.

Priest. Ō Lōrd, open ²¹*thōu* our-lips;

Ans. And our mouth' shall show forth *thy'*
praise.

— open *thōu*-our-lips] In the common way of reading this sentence, with the stress upon the word 'open,' the address

Priest. Ō Gōd, make *spèed* to *sáve-us*¹⁸;

Ans. Ō Lōrd, make *haste* to *help* us.

(*) Glōry' be to the *Father*, and to the *Son*,
and to the *Holy Ghóst*;

Ans. As it *wás* in the *beginning*, is *nów*, and
èver sháll-be' wórld without *ènd*. Amen.

Priest. (*) Prāise ye the Lōrd.

Ans. The Lord's náme' *bè*²²-praised.

to God seems only to be 'to open our lips;' but when the emphasis is placed on the word 'thou'—'Ō Lōrd, open *thou* our lips,' the figurative meaning starts forth, which is 'Do thou inspire us with a true spirit of devotion, and our mouth shall show forth thy praise.' *Sheridan*.

Glōry, &c.] The Minister should not proceed till the noise of the congregation's rising shall have entirely subsided.—The *Doxology* demands the full swell of the voice, accompanied with warmth and energy. In a cursory mode of reading, the conjunctive slide may be given to the words '*Father*' and '*Son*;' but the disjunctive will convey the sense with greater distinctness. Beware of making the conjunctions emphatic.

—and to the Holy Ghost] The first part of the *Doxology* should terminate with the rising inflection, because that inflection is most in unison with the expression of rapture, and because it connects the meaning more closely with the second part.]

As it was, &c.] This part must never be hurried over. In delivering it, due attention should be given to the rule respecting the reading of a series, which requires that the voice should gradually increase in the force and fulness of its tones as the series advances. See p. 32.]

PSALM XCV.—THE VENITE *.

1. O cóme, let us *síng*-unto-the-Lord²⁵; let us *heartily rejóice'* in the *strèngth* of our *salvátion*;

2. Let us come before his presence' with *tha''nks*giving, and show ourselves *glàd*-in-him' with *psálms*;

3. For the *Lórd* is a *grèat*-God²⁵; and a grèat *kíng'* above *àll*-gods.

4. In *his*-hand' are all the corners of the eárrh; and the strength of the *hílls*²⁵ is *hís* àlso.

5. The *sèa'*-is-his, and *hè* máde-it: and *hís*-hands prépared the *dr'y* *lànd*.

6. O come, let us wòrship, and fall dòn¹⁵wn, and *knéel*-before-the-Lord' our *Máker*;

* This Psalm, especially the seven first verses, may be delivered rather faster than the preceding part of the service, and with a degree of cheerfulness and animation.

—let us *síng*-unto-the-Lord] The word 'Lord' having been used in the sentences immediately preceding, the emphasis in the present case should be placed upon 'sing.']

strèngth of our *salvátion*] The rising inflection is here adopted, to show that the same connection subsists between *this* verse and the third, as between the *second* and third.]

7. For *Hè*¹⁹ is the LÒRD our GÓD; and *wè* are the pèople of his pásture, and the shéep of his hànd.

8. To-day if ye will héar his vóice,, harden-not your héarts, as in the *provocation*, and as in the day of *temptation*⁷ in the wílderness;

9. When your fàthers' *tèmp*^(o)*t*^{ed}-me, *pró*^{ved}-me, and *sáw* my wòrks.

10. Fòrty years lóng was I *grí*^{ev}*ed*-with-this-generation,⁸⁵ and sáid, It is a péople' that do èrr in their héarts, for they hàve-not knówn m'y wáys.

11. Unto whóm' I swàre in my wráth, that *THE'Y* should *nòt énter*' into m'y rèst.

9. When your fathers] When the language of the Deity himself is introduced, a deeper tone of voice and a slower delivery may help to produce greater solemnity and awe.]

THE LESSONS.

THE LESSONS] In specifying from what parts of Scripture the Lessons, as well as the Epistles and Gospels, are taken, it is required to be distinctly audible; but to adopt a solemn emphatic manner, as if the most important truths were announced, betrays great want of judgment.—With respect to the manner of reading the Lessons, the direction of the Ru-

bric deserves particular attention. They are "to be read distinctly, with an audible voice: he that readeth so standing and turning himself, as he may be best heard of all such as are present." This latter direction is very important; because the greater part of the congregation are less conversant with the Lessons, than with the other parts of the service.—The custom of always looking over the Psalms and Lessons in private, before reading them in public, will be found to be extremely useful. See Preface, Sect. 13.]

In some of the narrative parts of the Old Testament, the frequent and redundant repetition of the conjunction 'and' is very observable; which peculiarity some readers render still more conspicuous by always pronouncing the word with considerable force, as if it were of primary importance. Such a practice becomes very wearisome to the ears of the congregation. Other readers, anxious to avoid this error, clip the word into the shortened sound of 'end.' The correction of both these errors may be best accomplished by giving right inflections and proper force to the words that are of real consequence; by so doing, the unimportant 'and' cannot fail of becoming properly feeble, and passing without accent, though still it may be pronounced distinctly.]

THE TE DEUM *.

PART I.

A Doxology.

1. Wé' *práise*-thee-'O'-Gód; we ackn'öwledge
the'll'e to bé the Lórd;

* The language of this Hymn, observes Dr. Bennet, is won-

2. All the eàrth' doth wórship *the'e*, the *Fa-ther everlasting* ;

derfully sublime and affectionate, and we cannot utter any thing more pious and heavenly. Let our souls be warmed with correspondent affections. Let us *mentally* speak the *versicles* which we do not pronounce with the lips, and make the whole Hymn one continued act of ardent and intense devotion. "And," continues the same writer, "let me entreat my brethren of the Clergy, not to begin this Hymn too hastily. After they have said 'Here endeth the first Lesson,' let them make a small pause, till the people have time to rise from their seats, and compose themselves for the recitation of this solemn Hymn.—After each of the Lessons, both in the morning and evening service, the same method should be observed before the beginning of any other Hymn or Psalm." *Paraphrase on the Common Prayer.*

The reader may be assisted in delivering this sublime Hymn, by observing the three distinct parts of which it consists. The nine first verses are expressive of praise and adoration. In the tenth commences a solemn confession of faith, but still addressed to the Deity, and this is followed by earnest supplication, continued to the end. Each part must be delivered in a manner suited to its peculiar character.]

1. Wé] This word requires a slight pause after it, if the paraphrase of Dr. Nichols be considered to convey the real meaning : "We, the congregation of thy faithful people now gathered together."—An enumeration here begins of those who join in adoration :—'We' who are here assembled ;—'all the earth ;'—'all angels ;'—the justified spirits of 'Apostles, Prophets, and Martyrs.'

—O God] The construction of the first sentence in the original Latin, is very peculiar, and the meaning not very

3. To THE'E' all an'gels¹⁴ cr'y aloúd ; the Hea-
vens, and all the p²⁵owers-therein ;

4. To THE'E, Cherubin and Séraphin' con-
tinually-do-cry,²⁵

5. Hōly,, hōly,, hōly-Lórd-Gòd of Saba'oth!
(on)

obvious: 'Te Deum' instead of 'Te, Deus, laudamus.' All doubt, however, is removed by our English version, which in this verse, as well as in the 5th, has improved upon the original.]

5. Holy, holy, &c.] This and the following versicle are adopted, with slight alteration, from the Hymn of the Sera-
phim recorded in Isaiah vi. 3, : "Holy, holy, holy (is) the Lord (Jehovah) of hosts; the whole earth (is) full of his glory." In the original Latin of the *Te Deum*, the first of these sentences is left in its affirmative form: "Sanctus, sanctus, sanctus, Dominus Deus Sabaoth;" but the second sentence is changed into a direct address, by substituting 'gloria tua' for 'gloria ejus': "Pleni sunt cœli et terra gloria tua." Probably this alteration was introduced to make the sentence accord better with the context. In this form the words stand in "the Roman Catholic Ordinary of the Mass," as well as in the *Te Deum*. But in the English version, our Reformers appear to have gone further in their desire of adaptation and of making the meaning perfectly clear. They render "Sanctus, sanctus, sanctus Dominus Deus Sabaoth," by "Holy, holy, holy: Lord God of Sabaoth;" thus omitting the article 'the' before 'Lord God,' they give to the sentence the form of an invocation. (It is scarcely necessary to mention, that the colon is merely for the guidance of the choir.) It is further to be remarked, that the words occur in a similar connexion in the Communion Service: "Holy, holy, holy

6. Heaven and eárh' are full of the májesty of th̄y *glóry*.

7. The glōrious cómpany of the *Apóstles*'-práise-thée;²⁵

8. The goodly fellowship of the *Próphets*'-práise-thée;

9. The nōble ármý of *màrtyrs*'-práise-thée.

PART II.

A Confession of Faith.

10. The Hōly *Chúrch* throughout all the wórld, doth ackn'ōwledge THE''E;

11. The FA'THER,¹⁵ of an *infinite májesty*;

12. Thine *hònourable, trùe, and ònly Són* :

13. Also' the Hōly Ghōst—the *Còmforter*.

14. *Thóu*' art the *Kíng of Glóry*'-O'-Chríst;

15. *Thóu*' art the *ēvērlàsting Són* of the *Fàther*.

Lord God of hosts, heaven and earth are full of thy glory." If therefore they are to be considered as an invocation, no pause will be required between the last 'Holy' and 'Lord,' and the versicle must be connected with the following one by giving to 'sabaoth' the conjunctive inflection.]

—Sabáoth] For the pronunciation of this word, see the Appendix.

15. —Són of the Fàther] Some readers make a considerable pause after the word 'Son,' and give emphasis to 'of,' conceiving that this verse contains two propositions: first, 'Thou art the everlasting Son;' and secondly, 'Of the Fa-

16. When thou tookest-upon-thee' to deliver mán, thou didst-not abhór' the Virgin's wòmb.

17. When thou hadst overcòme' the shàrp-ness of *dea'th*³—thou didst open the kingdom of héaven, to A'LL²²-believers.

18. Thou sittest at the right-hand of *Gód*, in the glòry of the *Fàther*.

19. We *believe*'^(alov)_(O) that thòu shall còme' to bè our JU'DGE⁴;

PART III.

A Supplication.

20. We therefore práy-thee, *hélp*-thy-ser-vants, whom thou hast redéemed' with thy *precious blóod*¹²;

21. Máke-them' to be numbered with thy *sáints*' in glòry *everlásting*²³;

ther,' i. e. 'who wast begotten of the Father.' This however cannot be the meaning; for the words of the original are not 'ex Patre,' but 'Patris': 'Tu Patris sempiternus es Filius.']

17. —A'LL believers] i. e. "as well patriarchs and prophets who expected thy coming, as those who saw thee in the flesh, and those who believe on thee afterward on their testimony."—*Nichols*. If this signification be attached to the expression, the strong emphasis must be given to the word 'all']

19. The reader will be careful to mark, by suitable change of manner, the transition from Confession of Faith to earnest Supplication.]

22. *Ō Lōrd, sáve thy pèople, and blèss thine*
héritage;¹³

23. *Góvern-them, and lift them úp' for èver*.²³

24. *Dày by dáy' we mágnify-thee*;

25. *And we wórship THY' name' e''ver, world*
without end.

26. *Vouchsáfe'-O-Lord, to kéept us thís-day'*
without sín.

27. *Ō Lōrd, have mércy-upon-us, have mércy-*
upon us;¹⁹

28. *Ō Lōrd, let thy mércy' lighten-upon us,*
as our trúst' is in thèe.

29. *Ō Lōrd, in thèe*¹⁹ *have I tru''sted,*³ *let me*
NE'VER be confounded.

25. —thy name' ever] The word 'ever' is very commonly, but very erroneously, joined with 'world without end.' A pause should be made between them, because the latter expression is a strong mode of repeating the sentiment contained in the word 'ever.']

THE BENEDICTE.

1. *O áll ye wórks of the Lōrd,, blèss-ye-the-*
*Lord,*²⁵ *práise-him and mágnify him' for èver.*

BENEDICTE] Where the First Lesson treats of the Creation,

2. O all ye *A'ngels*-of-the-Lord²⁵, bléss-ye-the Lord, práise him and mágnify-him' for éver.

3. O ye *Heávens*., bléss-ye the Lòrd, práise him and màgnify him' for éver.

4. O ye *waters* that be above the firmament,, bléss-ye-the-Lord, práise him and mágnify-him for éver.

5. O áll ye *pówers*-of-the-Lord²⁵., bléss-ye-the-Lord, práise-him and mágnify him' for éver.

6. O ye *sun* and *moon*., bless yè-the-Lord, praise him and magnify him' for ever.

7. O ye *stars* of Héáven,, bléss ye the Lòrd, práise him and màgnify him' for éver.

or any extraordinary exercise of God's power, or providence, especially that recorded in the third chapter of Daniel, this canticle may, with propriety and advantage, be substituted for the 'Te Deum.'

The recurrence of the same expressions in every verse, is apt in the delivery to become wearisome to the ear—a defect which it is not easy to obviate. The attentive reader will however observe, that a few changes in the accentuation may be introduced, for the sake of variety, as well as of marking those verses which justly admit *particular* emphasis. It is to be remembered that in every verse, emphasis is required on the object addressed, as well as on the words '*bless, praise, magnify, and ever*:' and that the tones of rapture and adoration are peculiarly proper throughout the whole canticle.]

2. — for ever] These words refer to both the preceding verbs "praise" and "magnify," and therefore should be separated from the latter verb by a pause.]

8. O ye *showers* and *dew*,¹⁵, bless ye the Lord,
praise him and magnify him' for éver.

9. O ye *winds* of Gód,, blèss yè-the-Lord,
pràise him and màgnify him' for éver.

10. O ye *fire* and *heat*,¹⁵, bless ye the Lord,
praise him and magnify him' for éver.

11. O ye *winter* and *summer*,¹⁵, blèss-ye the
Lórd, pràise him and màgnify him' for éver.

12. O ye *dews* and *frosts*,¹⁵, bless ye the Lord,
praise him and magnify him' for éver.

13. O ye *frost* and *còld*,¹⁵, blèss ye the Lórd,
pràise him and màgnify him' for éver.

14. O ye *ice* and *snòw*,¹⁵, bless ye the Lord,
praise him, and magnify him' for ever.

15. O ye *nights* and *dàys*,¹⁵, blèss ye the Lórd,
pràise him and màgnify-him' for éver.

16. O ye *light* and *darkness*,¹⁵, bless ye the
Lord, praise him and magnify him' for ever.

17. O ye *lightnings* and *clòuds*,¹⁵, blèss ye the
Lòrd, pràise him and màgnify him' for èver.

18. O let the *earth*-bless-the-Lord; yea, let
it praise him and magnify him' for éver.

19. O ye *mountains* and *hills*,¹⁵, bless yè-the-
Lord, pràise him and màgnify him' for evèr.

20. O all ye *grèen*-things-upon-the-earth,¹⁵
bless ye the Lord, praise him, and magnify
him for ever.

21. O ye *wèlls*,¹⁵ blèss-ye the Lórd, pràise him and mágnify him' for éver.

22. O ye *seas* and *floods*,, bless ye the Lord, praise him and magnify him' for ever.

23. O ye *whâles*, and all that move in the *wâters*,¹⁵ blèss ye the Lórd, pràise him and mágnify him' for éver.

24. O all ye *fowls* of the *air*,, blèss ye the Lórd, pràise him and mágnify him' for éver.

25. O all ye *beasts* and *càttle*,¹⁵ blèss ye the Lórd, pràise him and mágnify him' for éver.

26. O ye *children* of *men*, bless ye'-the-Lord, praise him and magnify him' for ever.

27. (*) O let ISR'²¹AEL-bless-the-Lord, pràise him and mágnify him' for éver.

28. O ye *Priests*-of-the-Lord,²⁵ blèss-ye-the-Lord, praise him and magnify him' for éver.

29. O ye *sérvants*-of-the-Lord,²⁵ bless ye'-the-Lord,²¹ pràise him and mágnify him' for éver.

30. O ye *spirits*, and *souls* of the *righteous*,, bless ye the Lord, praise him and magnify him' for éver.

31. (Slow) O ye *holy* and *humble*-men-of-heart,¹⁵ blèss ye the Lórd, pràise him and mágnify him —for éver.

32. O *Ananias*, *Azarias*, and *Misael*,, bless

ye-the-Lord, praise him and magnify him' for ever.

(*) Glóry' be to the *Father*, and to the *Son*, and to the *Holy Ghóst* ;

As it *wás* in the *beginning*, *is nów*, and *èver s'hall* be' *wórld* without *ènd*. Amèn.



THE BENEDICTUS *.

Luke i. 68.

1. Bléssed' be the LORD GOD of I'srael ; for he hath vísited and *redéemed*¹ his-people :

2. And hath ráised-up' a míghty salvátion-for-us, in the house of his servant Dávid ;

3. As he spake by the mouth of his hòly⁽²⁾ Próphets, which have béen' since the wòrld begán ;

4. That we should be saved from our ene-mies, and from the hands of all that háte-us ;

* *The Benedictus* may be used with peculiar propriety when the second Lesson relates to John the Baptist, or to the commencement of our Lord's history.

5. (*) To perform the *mércy*' promised to our forefathers, and to remember his *holy còve-*
nant;

6. To perform the oath, which he sware to our forefather A'braham, that he would give-us ;

7. That wé, being delivered out of the hands of our énemies, might sérvé *Him* without féar :

8. In hòliness and ríghteousness-before-him, àll the dáys of our life.

9. And τῆού' chıld,, shalt be called the próphet of the Highest; for thou shalt go before the face of the Lòrd, to prepare his wáys;

10. To give knowledge of salvation unto his péople, for the remission of their síns,

11. Through the *tènder mércy* of our Gòd; whereby the dày-spring from on hígh' hath vísited-us ;

12. To give *light* to them that sit in *dark-*
ness, and in the *shadow* of *déath*,, and to guide our feet into the way of peàce.

5. To perform the mercy] The third and fourth verses are within a parenthesis. To mark this, louder tones may be adopted in beginning the fifth.

(*) Glōry' be to the *Father*, and to the *Son*,
and to the *Hōly Gho''st*;

As it *wās* in the *beginning*, *is nōw*, and *èver*
sháll-be' wórld without *ènd*. Amen.

THE JUBILATE.

Psalm c.

1. Ō be *jòyful* in the Lórd, áll ye lands ;
serve-the-Lórd with ²⁵*gládness*, and ¹⁷come before
his présence' with a *song*.

Ō be *joyful*] The following remark is extracted from a work, published thirty years ago. That the first part of it is altogether inapplicable to the present times, is perhaps more than can be safely affirmed :—" After the second Lesson, many Divines, as if they were fatigued with reading a chapter, begin the following psalm in such a *low tone*, and in so *feeble* a manner, that, what with the method of *their* delivery, and that of the congregation after them, the whole is *run* and *gabbled* over so *inarticulately*, that all public *devotional* effect is completely and effectually destroyed. The sense of it clearly shows (and the two first lines alone are sufficient to prove the necessity) that it ought to be given with a *lofty tone*, expressive of joyful praise to the Creator for his gracious mercy towards us, and of a full reliance on his goodness and bounty."

2. Be ye *sûre* that the *Lôrd* H'E is *Gòd*; it
it *hé*-that hath màde-us, and nòt' *we ourselves*;¹
wé are his *péople*, and the sheep of his *pàs*-
ture.

3. *Ō* go your way into his *gâtes*' with
thánksgiving, and into his *cóurts* with *pràise*;¹⁸
be thánkful-unto-him, and speak *góod*'-of-his-
name;⁵

4. For the *Lôrd* is *gràcious*;¹⁵ his *mèrcy*' is
everlásting;¹⁷ and his *tru''th*' endúreth from
generátion to generátion.

Glôry be to the *Father*, &c.

Glôry be] The Doxology, in this place, should be pro-
nounced in a slow, solemn, and impressive manner, and
perhaps, in a *lower* key.

THE APOSTLES' CREED *.

I believe' in *God*, the *Fàther* *Almíghty*,
Maker of *Heaven* and *Eàrth*;¹⁵

* This Creed requires to be read with a *firm, even* tone of
voice, with distinctness and solemnity; to which nothing

And in JESUS CHRIST, *his only Són, our Lórd*¹⁴;
 who was 'concéived' by the Holy Ghòst¹⁵; bórn'
 of the Virgin Màry¹⁵; súffered' under Pontius
 Pilate¹⁵; was crúci-fied, déad, and bùried¹⁵; he de-
 scénded into hèll¹⁵; the thórd-day' he róse-again'-
 from-the-dead²⁵; he ascended into héaven, and
 sitteth on the right hand of Gód, the Father
 Almighty; from thènce he shall cóme' to júdge
 the quáick and the deàd.

will contribute so much as a due observance of the pauses. These pauses may be prolonged more than would be requisite in other places, in order to prevent, as much as possible, *that uninterrupted continuation of confused sounds*, which is generally the consequence of the people and the minister's speaking together.—The construction of this, as well as the Nicene Creed, admits the *conjunctive* inflection at the end of most of the clauses; but the *disjunctive* has a more distinctive effect.

His only Són our Lórd] In the usual mode of repeating these five words, the sense is very imperfectly conveyed. The reader must observe that every word is emphatic.]

—suffered' under, &c.] The common error must be avoided of connecting the word 'under' with 'suffered.'

—he róse again] This expression implies no more than 'he rose.' As the word 'again' is redundant, it must pass under the inflection given to the word 'rose.' 'He róse *again*' would signify that he rose more than once.

I believe in the HOLY GHÔST¹⁵; the Holy Catholic Chùrch; the communion of saints; the ^(slow)*forgiveness* of *sins*; the *resurrection* of the ¹⁷*bôdy*, and the *life everlasting*. Amen.

I believe in the Holy Ghost] After a considerable pause, this division should be commenced and continued in the same *firm* and *even* tone that was recommended at the beginning. The three concluding articles, should, on account of their pre-eminent importance to us, be pronounced very slowly and impressively.]

THE VERSICLES.

Minister. The *Lord* be with-you.¹⁸

Answer. And with *thy*²²-spirit.

The Lord be with you] The firm, distinct, unimpassioned manner which was adopted in repeating the Creed, must here be changed for one that is more suitable to the expression of a pious wish.—To direct the sentence to be read thus, “The Lord be with *yôu*,” appears to be erroneous; because in the words of the Priest, there is no anticipation that a contradiction to them will be expressed in the reply of the people.]

And with *thy*-spirit] i. e. ‘May the Lord be with *thy* spirit.’ These words are addressed to the Minister.

Minister. Let us *pray*———

Lōrd, have *mércy*¹²-upon-us ;

Answer. *Christ*, have *mércy*-upon-us ;

Lōrd,-have-mèrcy¹⁵-upon-us.

For the Lord's Prayer, see p. 73.

Priest. *Ō* Lōrd, shòw thy *mércy*¹²-upon-us ;

Answer. And gránt-us thy *salvati*¹⁴on.

Priest. *Ō* Lōrd, sàve the *kíng*¹² ;

Answer. And *mèrcifully* *héar*-us, when we
cáll-upon-thee.¹²

Priest. Endue thy *mínisters* with *ríghteous-*
ness ;¹²

Answer. And make thy *chósen*-people' jòyful.

Let us pray] After gently addressing these words to the people, and making a considerable pause, the following versicles require the utmost fervency of devotional expression.

—show thy *mércy*-upon-us] Strong emphasis will be given to the word 'mercy,' and a slight secondary accent to the preposition 'upon.' The word 'us' is sometimes pronounced forcibly with the *rising* inflection. The signification of such suspensive emphasis would, according to Rule XXI, be somewhat to the following effect : ' Show thy mercy upon *us*, but act as thou shalt think fit towards *others*.' Such a meaning must, of course, be inadmissible.]

—thy chosen people] The commentators say that "thy chosen people," or as in the original (Psalm cxxxii. 9. 16.)

Priest. Ò Lōrd, *save* thy *péople*^m;

Answer. And *bles*s thine inhéritance.^m

Priest. Give *péace*'-in-our-time'-O-Lord^m;

Answer. Because' there is none *óther*-that-fighteth-for-us, but only *thòu*, -O-God.

Priest. Ò Gōd; make *cle*dñ our *héarts*-with-in-us;

Answer. And take-not thy *Holy Spírit* fròm-us.

"thy saints," and "thy people," and "thine inheritance," all mean precisely the same persons; being applied by the psalmist to the people of the Jews, and by us to the whole body of Christians. If so, this and the following versicle would require to be read thus: "Make thy *chòsen péople*' jòyful (in contradistinction to 'thy *ministers*') ; O Lord, *sáve*-thy-people:"—But from the position of the words in the present place, and of the corresponding expression 'thy-saints' in the Psalm, it is probable that they are used, in both places, as synonymous with 'ministers' or 'priests.']

(Here follows the Collect for the day.)

THE COLLECTS *.

THE SECOND COLLECT;—FOR PEACE.

Ō Gōd,,²⁸ who art the áuthor of pèace' and
 lòver of cóncord, in knòwledge of whóm' stand-
 eth our *etèrnal life*; whose *sèrvice*'¹⁴ is *perfect*
free'dom—defend ús'²⁰ thy hùmble sérvants' in áll
 assàlts of our énemies; that wé,⁴ *surely*-trust-
 ing in THY'³¹-defence,, may-not féar the pòwer of
ány-adversaries²⁵—through the míght' of *Jésus*
Chríst our Lòrd.¹⁰ Amen.

* The Collects require a distinct and deliberate utterance, solemn and even tones, accompanied with an earnestness and fervency, showing that the *heart* is in the business. In approaching the end of each prayer, the rate of utterance, instead of being quickened, as often happens, ought to become more slow; in order that the whole may be concluded with that impressiveness of manner, which will mark the importance we attach to the petition, and the reverence we feel for the Mediator.]

—through *Jesus Christ*, &c.] It must be observed that the intercession clause, which concludes this and many other Prayers, often refers not merely to the petition which immediately precedes, but to *all* the petitions in the Collect. To convey this notion, some readers terminate the penultimate

THE THIRD COLLECT ;—FOR GRACE.

Ō Lōrd, our *Heavenly Fátther, Almighty* and
ēvērlasting Gód, who hast *sáfely*-brought-us
 to the *beginning* of-this-day—defend-us ²⁵in-the-¹⁴same'
 with thy mīghty pówer : and gránt' that
this-day' we fall into *nó sìn*,¹⁴ neither rún into
any-kind of *dánger* ; but' that àll our dóings'
 may be ordered by thy' góvernance, to do *álways*

clause with the falling inflection, thus :—"that is righteous
 in *thy*-sight," and then subjoin the following words, "through
 Jesus Christ our Lord," in a lower tone and rapid manner.
 This mode does not satisfy the ear, which expects the usual
 rising inflection, preparatory to an entire conclusion ; and it
 likewise slurs over that important part of a Christian prayer,
 which expresses its hope of being accepted through the me-
 diation of Jesus Christ alone. The meaning will be best
 conveyed by terminating the penultimate member with the
rising inflection, (according to Rule xvii.) and then, after a
 considerable pause, delivering the final words in an under
 tone, but slowly and solemnly.

The student will likewise observe, that the last word in
 the Collects receives the *falling* inflection. This is adopted
 because the concluding member "through Jesus Christ
 our Lord," (like the more lengthened phrases to which
 it is equivalent,) is to be considered not as a supplication,
 but as a reason assigned for the acceptance of the whole
 prayer ; and therefore, the final inflection would be that
 which is commonly used at a period. (See p. 29.)—But even

A PRAYER FOR THE KING'S MAJESTY. 101

thàt is *righteous-in-thy-sight*—through *Jesus*
Christ our *Lòrd*.

if these concluding expressions should be considered as petitions, still they may properly end with the conclusive inflection (according to Rule xxii,) because the words may be conceived to imply more than is actually expressed:—*e. g.* “And this we beg (not for the sake of any other person or thing, but) for JESUS CHRIST's-sake.”—“Grant this, for the honour (not of any human being, but) of JESUS CHRIST.”—As the abridged expression “through Jesus Christ our Lord” conveys the same meaning as the more lengthened sentences, it will therefore be terminated with the same inflection.]

Amen.] The transition from one Collect to another, is often made too rapidly. A considerable pause between each, gives relief to the mind, and prevents that exhaustion which soon results from the exercise of its faculties in earnest prayer.]

—*thàt* is *righteous*] *That* being here used in a peculiar sense, equivalent to *what* or *that which*, may receive a separate inflection.

A PRAYER FOR THE KING'S MAJESTY.

Ō Lōrd, our héavenly *Fáther*,, *hígh* and

O Lōrd] The exordium of this Prayer admits much of solemn and fervent delivery. The pauses must be carefully observed.

—*hígh* and *míghty*] The frequent repetition of the same inflection will produce something of a *monotone*, which will add to the solemnity.

102 A PRAYER FOR THE KING'S MAJESTY.

²⁰*mighty, King' of kings, Lord' of lords, the only-*
 Ruler of *princes*;—who dost, from thy *throne*,
 behold all the dwellers upon *ea'rth*;—most
heartily we beseech-thee, with thy *favour* to
 behold' our most gracious Sovereign Lord,
 King George: and so replenish-him' with the
 grace of thy Holy Spirit, ³that he' may *alway*
 incline to *thy' will*, and walk in *thy' way*. En-
 due him *plenteously* with *heavenly-gifts*; grant
 him, in health and wealth, ³¹*long-to-live*;
 strengthen-him' that he may vanquish and
 overcome' all his *enemies*; and finally—after
¹⁹*this-life*, he may attain' EVERLA'STING-joy-and-
 felicity—²⁵through *Jesus Christ* our Lord.

—of princes] This clause is often erroneously read with a lower tone and the falling inflection on the word 'princes,' as if the sense were complete. The same error often may be observed on the word 'earth' at the end of the next clause.]

—grant him, in health] Observe that the pause must be before the preposition 'in,' and not after it.]

—everlasting-joy-and-felicity] Temporal joy and felicity having been prayed for, in the preceding parts of the Collect, the word 'everlasting' in the penultimate clause becomes emphatic.

A PRAYER FOR THE ROYAL FAMILY.

Almighty *Gód*, the *fóuntain* of *àll* *góodness*—
 we humbly beséech-thee to bléss' *àll* the *Róyal*
Fà mily.¹⁵ Endúe-them' with thy *Hóly Spírit*;¹⁵
 enrích-them' with thy *heávenly gràce*; pròsper-¹⁵
 them' with *àll* *hàppiness*; and bríng-them' to¹⁷ *thine* *everla''sting*-kingdom — through *Jesùs*
Chríst our *Lòrd*.^{19 (slow)}

The *Róyal Fà mily*] In contradistinction to the *King*, for
 whom prayer was made in the preceding Collect.

A PRAYER FOR THE CLERGY AND THE PEOPLE.

Almighty and *everlasting* *Gód*, who *alóne*
 wòrkest grèat mårvels—send down' upon our
Bishops, and *Curates*, and all *Congregations*
 committed to their *chàrge*, the healthful
 spirit of thy *gràce*; and that they may *trúly*-
 please-thee, póur-upon-them' the *continual*-
 dew-of-thy-blessing. Grant this, *Ō Lòrd*,¹⁹

for the honour of our *Advocate* and *Médiator*'
 (o) *Jésus Christ*.

A PRAYER OF ST. CHRYSOSTOM.

Almighty Gód, who hast given us *gráce*' at
 this-time' with óne accòrd to make our *cómmón*²¹
 supplications-unto-thée; and dost *prómise*,
 that when *twó* or *thrée*'²² are gathered together in
 th'y-name, thou wilt *grá'nt*-their-requests²³—
 fulfil *nòw*'-O-Lord, the *desíres* and *petítions*-of-
 thy-servants, ás-may-be *móst expédient*-for-
 them; granting-us in *this*-world' *knowledge* of¹⁹
 thy *trúth*, and—^(o) ^(slow) in the *world* to *cóme*' *life*
ēvērlàsting.

2 COR. XIII. 14.

The *gráce*' of our *Lórd* *Jésus Christ*,¹⁵ and the

The *grace*, &c.] In pronouncing this Benedictory Prayer, the three distinct attributes, referred to the three persons in the Godhead, ought to be pointed out by due emphasis and pauses. In a cursory mode of delivery, the conjunctive slide may be given at the end of two members of the series; but the disjunctive will convey the sense with more distinctness

lôve of Gôd, and the *fèllowship* of the Hôly
Gho'st,² (alôve) be with-us A'LL—EVERMÔRE.

and force. The direction under Rule xv. respecting the manner of reading a series should be here carefully observed, the second member being pronounced more forcibly than the first, and the third than the second.]

—be with us *all*.] Sheridan thinks that the preposition 'with' is unimportant and undeserving of stress, and directs a strong emphasis to be given to the word 'be.' The correctness of this advice is questionable. The words "be with," when taken together, are equivalent to 'accompany' or 'attend;' but the verb 'be,' when taken alone, would convey no such meaning; therefore 'with' demands as much attention as 'be.'—The usual manner, adopted in conversation, of pronouncing such phrases as 'Peace be with you;' 'Happiness be with you,' &c. giving a secondary accent to the word 'with' rather than to the verb 'be,' points out the most natural, and therefore the most proper mode of pronouncing similar expressions in Divine Service. The only difference will consist in the greater slowness and solemnity of utterance.] Considerable emphasis will be required on the word 'all,' as extending the benediction to the whole and each individual of the congregation; and on the word 'evermore,' as expressing its unlimited duration.

THOSE PARTS OF THE EVENING SERVICE WHICH
ARE NOT CONTAINED IN THAT OF THE
MORNING.

MAGNIFICAT, LUKE I. 46*.

1. My sôul¹ doth *mágnify* the *Lòrd*¹⁵; and my
spirit hath rejóiced¹ in *Gòd* my *Sáviour*;

2. For he hath regarded the *lowliness* of his
hànd-maiden.

3. For behóld, from hénceforth,,³⁴² all generá-
tions¹ shall cáll *mè bléssed*;

4. For He that is *míghty*, hath *mágnified-me*;
and hóly is his nàme:

5. And his *me''rcy*¹ is on thém that féar-him
—throughout *áll generàtions*.

6. He hath shewed *strèngth* with his árm;
he hath scattered the *próud*¹ in the imaginàtion
of their hèarts.

7. He hath *pút dówn* the *míghty*¹ from their
séat; and hath *exálted*¹ the *húmble* and *mèek*.

8. He hath *filled* the *hùngry* with *góod-*
things; and the *rích*¹ he hath sent *émpty* awày.

* A cheerful, animated manner, expressive of joy and gra-
titude, is suited to the delivery of the four following portions
of Scripture.

9. *Hé*,²⁶ remembering his mércy, hath hólpen his sérvant *I'srael*³; as he *pròmitted* to our fóre-fathers, A'braham' and his séed—for *èver*.

He, remembering, &c.] A perspicuous arrangement of this verse is given in Bishop Lebb's Sacred Literature, p. 401.]

CANTATE DOMINO *.

Psalm XCVIII.

1. O sing unto the Lórd a *néw*-song;²¹ for he hath ~~done~~ *màrvellous* things.

2. With his own ríght hàn' and with his hòly árm, hath he góttén-himself the victory.

3. The Lórd declared his *salvátion*:¹³ his *righteousness* hath he *opénly*-shewed, in the sight of the hèathén.

4. He hath remembered his mércy and truth toward the house of *I'srael*⁴; and all the *ènds* of the *wórld*' have seen the *salvation* of our Gòd.

* By frequently substituting this Psalm for the Magnificat, the interest, as well as variety of the service, will be increased.]

5. Show-yourselves *jóyful*-unto-the-Lord,²⁵ àll ye lánds ; *síng, rejóice,* and give *thànks*.

6. Práise-the-Lord upon the hàrp : *síng-*to-the-harp'²⁵ with a psálm of *thànks*giving.

7. With trùmpets-also' and sháwms, O shòw-yourselves *jóyful'* before the *Lórd,* the Kìng.

8. Let the *sèa*¹⁴ make a nóise, and àll that therein is ; the *ròund wórld,* and théy that *dwèll* therein.

9. Let the *flóods* clap their hànds, and let the *hìlls*¹⁴ be *jóyful-together'* before the Lórd ;—
(*slow*) for he cómeth' to JUDGE²-the-earth.

10. With *righteousness* - shall-he-judge-the-world,²⁵ and the people with *èquity*.

NUNC DIMITTIS.

Luke II. 29.

1. Lórd, now léttest-thou thy servant' depárt in *peàce,* accòrding to thy wórd ;

2. For mine eyes' have seen thy salvátion ;

3. Which thou hast *prepáred,* before the face-
of-*àll*-people ;

4. To be a *light* to *lighten* the *Géntiles*, and to be the *glóry* of thy people *Israel*.

¶ 3. —the face of all-people] This verse should terminate with the rising inflection, to show its connexion with the following verse.

DEUS MISEREATUR *.

Psalm LXVII.

1. God be *mérciful*-unto-us, and *blèss* us; and shów-us the líght of his còuntenance, and be *mérciful*-unto-us;

2. That thy wáy may be knòwn upon eárrh; thy sáving-health among *àll*-nations.

3. Let the people *práise*-thee'-O-God; yea, let *À'LL*-the-people' *práise*-thee.

4. O let the nations rejòice and be glád; for thou shalt jùdge-the-folk *ríghteously*, and góvern the nátions upon eárrh.

* This Psalm may be used alternately with the *Nunc Dimittis*.

1. —and be *mérciful*-unto-us] This verse is connected with the following.

5. Let the people *praise*-thee'-O-God: yea,
let A'²²LL-the-people'-praise-thee.

6. Then shall the earth bring forth her in-
crease; and Gōd, even our *ōwn*-God, shall give
us his blēssing.

7. *God* shall blēss-us¹⁹; and āll the ènds of the
wōrld' shall *fēar* Hīm.

THE SECOND COLLECT AT EVENING PRAYER.

Ō Gōd, from whóm' āll *hōly desires*, āll *gōod*
cōunsels, and all *júst wōrks*'¹⁵ do proceed—gíve
unto thy servants' *thāt peáce*, which the *wōrld*'
CA'NNOT²²-give; that bóth' our hearts may be sēt'
to *obéy thy' commandments*,¹⁵ and also' that by
thée, wé' being defēded from the fēar of our
⁽⁹⁾énemies, may páss our time in *rēst* and *qúietness*
—through the mérits' of *Jésus Chríst*' our Sà-
⁽⁹⁾viour.

THE THIRD COLLECT.

Lighten our darkness, we BESE¹⁸"ECH-thee'-O-
 LORD¹⁸; and' by thy *grèat mércy*, defénd-us from
 all périls and dangers of *this night*¹⁹—for the love
 of thy *only Són*, our *Sáviour' Jésus Christ*.⁽¹⁰⁾

 THE CREED OF ST. ATHANASIUS *.
Quicumque Vult.

1. Whosoever will be sáved,—before àll things it is nécessary' that he hold the Cábolic Faith.

2. Which-faith' except évery-one do kéeep whole and undéfiled, without doubt' he shall pérish everlàstingly.

3. And the Cábolic-Faith is this^(slow):—that we

* Though this Creed abounds in antithesis, yet it does not require the use of much emphasis in repeating it. Such a mode would give it too much of a positive and dogmatic air. A plain, modest, solemn delivery, seems most becoming, whilst declaring our belief in truths, the full comprehension of which is placed far above the powers of the human mind.]

wórship' *onè*-God in Trínity, and Trínity in U'nity ;

4. Neither confounding the Pérs^{ons}, nor dividing the sùbstance.

5. For there is óne-Person¹⁴ of the Fát^{her} ; anòther' of the Són¹⁷ ; and ánother 'of the Hóly Ghòst.

6. But the *Go'dhead*-of-the-Fát^{her}, of-the-Són, and-of-the-Holy-Ghóst, is áll *òne*¹³ : the Glòry' équal, the Májesty' co-etèr^{nal}.

7. Sùch as the Fát^{her}-is, sùch is the Són¹⁴ ; and sùch' is the Hóly Ghòst.

8. The Fát^{her}' uncreà^{te}, the Són-uncreà^{te}, and the Hóly Ghòst-uncreà^{te}.

9. The Fát^{her}' incomprehènsib^{le} ; the Són-incomprehensib^{le} ; and the Holy-Ghòst-incomprehensib^{le}.

10. The Fát^{her}' etèr^{nal} ; the Són-eternal, and the Holy Ghòst-eternal.

11. And yet, they are nòt *thré*^e-eternals, but *òne*-eternal.

12. As also, there are nòt *thré*^e incomprehènsib^{les}, nor thrèe uncreà^{ted} ; but *òne*-uncreà^{ted}, and óne incomprehènsib^{le}.

13. So, likewise, the Fát^{her} is Almigh^{ty}.

the Són-Almighty, and the Hóly Ghòst-Almighty ;

14. And yet, they are not *thré*-Almighties, but *òne* Almighty.

15. Só, the Fát¹⁵her is Gòd¹⁵, the Són-is-God, and the Hóly Ghòst-is-God²⁵ ;

16. And yet, there are nòt *thré* Gods²⁵, but *òne* God.

17. So, likewise, the Fát¹⁵her is Lòrd¹⁵ ; the Són-Lord ; and the Hóly Ghòst-Lord ;

18. And yet, nòt *thré* Lords, but *òne*-Lord.

19. For, like as we are compelled by the Christian vérité, to acknówledge èvery pèrson by' himsèlf, to be Gòd and Lórd³ ;

20. So are we forbìdden by the Catholick-Religion to sáy, there be *thré* Góds, or *thré* Lòrds.

21. The *Fát¹³her*' is máde of nòne¹³ : neither créated, nor begòtten.

22. The *Són*' is of the Fát¹³her alòne¹³ : nòt máde, nor créated, bùt²⁵-begotten.

23. The *Hóly Ghóst*' is of the Fát¹³her and of

19. every pèrson by himsèlf] These words are frequently read thus ; " Evèry-person by himsèlf." This mode does not convey the idea that ' person ' refers to the Deity.]

the Sòn : neither ¹³ made, nor created, nor begóttén,, but procèeding.

24. So, there is óne Fàther, ¹⁸ nòt thrée-Fathers ; óne Sòn, ¹⁴ nòt thrée-Sons ; òne Hòly Ghóst, nòt thrée-Holy-Ghosts.

25. And in this Trìnity, none is afóre, or áfter-other ; none is gréater, or lèss-than-another ; ²⁵

26. But the whóle thrée Persons are co-étérnal-together, and co-èqual.

27. So that in áll-things, às is afóresaid, the U'nity in Trìnity, ¹⁹ and the Trìnity in U'nity,, is to be wórshipped.

28. Hé therefore that will be sáved, must ²² *thus*-think of the Trìnity.

29. Furthermore, it is necessary to everlàsting salvátion, that he also believe rightly the Incarnàtion of our Lórd' Jèsus Chríst.

30. For the right-faith is, that **we** believe and confèss, that our Lord Jesus Chríst, the Sòn of Gód,, is Gód, and mán :

31. *Gód*, of the súbstance of the Fàther, ¹⁸ begóttén *before* the worlds ; and *mán*, ¹⁴ of the sùbstance of his móther, ²⁴ bórn *in*-the-world.

32. Pèrfect Gód and pèrfect mán, of a reásonable soùl and hùman flèsh subsisting.

33. E'qual¹⁴ to the Father, as touching his Gódhead³; and inférior-to-the-Father, as touching his mánhood.

34. Who, although he be Gòd and mán, yet he is not twó, but oné Chrìst.

35. Onè¹⁴, not by conversion of the Godhead into flèsh¹; but by taking of the manhood into Gòd.

36. O'ne²⁸ *altogèther*; not by confusion of substance, but by unity of pèrson:

37. For as the réasonable sóul and flèsh, is onè mán³; so Gòd and mán, is óne Chrìst;

38. Who suffered for óur salvàtion¹⁸; descended into hèll¹³; róse-again the third-day from the dèad;

39. He ascended into Heàven¹⁵; he sitteth on the right-hand of the Fàther, Gód Almighty²⁵: from whence he shall còme—to *júdge* the *quèck* and the *dèad*.
(slow)

40. At whose còming, àll-men shall rise again with their bódies¹⁷, and shall gíve account for their ówn wòrks.

41. (slow) And thèy that have done *good*²⁹, shall go into *li³fe-everlasting*; and thèy that have done *évil*, ^{to} into *everlásting fire*.

42. This is the ¹³*Catholic*-Faith; which except a man believe faithfully, he cannot be saved.

THE LITANY.

THE INVOCATIONS.

1. ⁽⁹⁾Ō Gōd the *Fáther* of héaven—have
ME'RCY-upon-us, *miserable sinners*.¹²

The Litany] All prayers demand an earnest and solemn delivery; but, if it be possible, a degree of earnestness and solemnity greater than usual, is required in the commencing versicles of the Litany. This may be obtained by adopting a lower voice, deeper tones, slower delivery, and longer pauses. The Minister must likewise be especially careful throughout the Litany, as well as all other parts of the service, to allow sufficient time for the people's response.]

Ō Gōd the *Fáther* of héaven] The common way of reading the commencement of the Litany, occasioned by erroneous punctuation and a defect in the composition, conveys the idea that we address God as 'Father, or Creator, of *heaven*,' and not as *Father* in contradistinction to the *Son* and *Holy Ghost*, who are the objects of the subsequent invocations. A pause after the word 'Father,' is absolutely necessary to convey the true meaning: "O God the *Fáther*, of héaven"—that is, "who dwellest in heaven." (*Abridged from Sheridan.*)

The Latin of the Roman Catholic Breviary, from which it

2. \bar{O} Gōd the *Són*, Redeèmer of the wórlð—
have ME'RCY-upon-us, *miserable sinners*.¹²

3. \bar{O} Gōd the *Hōly Ghóst*, proceeding from
the Father and the Són—have ME'RCY-upon-us,
miserable sinners.¹²

4. \bar{O} hōly, bléssed, and glōrious *Trinity*,
thré Pèrsons and *onè Gód*—have ME''RCY-upon-
us, *miserable sinners*.¹²

THE DEPRECATIONS.

5. Remémber-not'-Lórd, ²⁵oúr-offences, nór-
the-offences of our *fōrefathers*; ¹⁵neither take
thou *vèngeance*-of-our-sins : ²⁵*spáre*-us'-good-

is probable this commencement was translated, is very peculiar: "Pater de coelis, Deus." This savours of the style of the middle ages, and looks like a translation from the French, *père de ciel*, or from the Italian, *padre di cielo*. It is observable that the Litanies, given in Pope Gregory's Sacramentary, have no such commencement.]

—upon-us, miserable sinners] See the note respecting the reading of a similar construction in the General Confession, p. 69.

THE DEPRECATIONS] The minister must be careful to adopt the rising inflection at the end of his part of these Deprecations, to show that the sentence is left to be completed by the people.

—vèngeance-of-our-sins] 'Sins' are equivalent to 'offences,' which have been previously expressed in the same versicle;

Lord; spare-thy-people' whom thou hast *re-
deemed* with thy most *prècious blóod*, and bé-
not ángry-with-us' for e''ver.¹¹

Spare-us'-good-Lord.

6. From *áll évil* and *mischief*²⁰; from *sín*; from
the crafts and assaults of the *dévil*; ⁽³⁰⁾ from
thy' wràth; and from *everlàsting damna'tion*,^{3 (c)}

Good Lord, *deliver-us*.¹⁵

7. From *áll blíndness* of *hèart*: from *príde*,¹⁵
^(c) *vàin-glóry* and *hypòcrisy*¹⁵; from *énvy*, *hàtred*,
and *màlice*, and *a''U-uncharitableness*,^{3 (c)}

Good Lord, *deliver-us*.

8. From fornicátion, and all òther'-*dèadly*-
sín; and from *áll* the *decéits* of the *wòrld*,¹⁵ the
flesh, and the *de''vil*,^{3 (c)}

Good Lord, *deliver-us*.

therefore (by Rule 25) the inflection will fall upon the word
'vengeance.'

—all other *dèadly-sín*] We have already prayed, in the
second Deprecation, to be delivered 'from *sín*;' here we pray
to be delivered 'from fornication and all other *dèadly-sín*;' by
which, says Wheatly, we understand not such as are
deadly by way of distinction, or as they stand in opposition
to *venial* sins, (for there are no sins venial in their own nature;) but
such as are those which David calls presumptuous sins,

9. From lightning and tēpest¹⁵; from
plāgue, péstilence, and fāmine¹⁵; from báttle
and mūrder¹⁵, and from *su''dden*^{3 (c)}-death,

Good Lord, *deliver*-us.

10. From àll seditiōn, privy conspīracy, and
rebēlliōn¹⁵; from àll fālse dóctrine, héresy, and
schīsm¹⁵; from hārdness of heárt, and contēpt
of thy wòrd and commāndment^{3 (c)},

Good Lord, *deliver*-us.

THE OBSECRATIONS.

11. By^(c) the my'stery' of th̄y hōly *incarná-*
*tion*²⁰; by' 'thy hōly *nativity*, and *circumcisiōn*;
by' 'thy *báptism*, *fásting*, and *tempta''tion*^{3 (c)},

Good Lord, *deliver*-us.

12. By^(c) thine *ágon*y and *bloody swéat*²⁰; by'
thy *cross* and *pássiōn*; by' thy *precious death*
and *búrial*; by thy—(*) glōrious *resurrection*

and begs particular preservation from, or those which are
most heinous and crying above others."

—from *súdden* death] We pray to be delivered from 'mur-
der,' that is *violent* death, and likewise from *sudden* death,
caused by accidental or natural causes.]

and *ascension* ; and by' the *coming* of the Hōly
Ghōst,^{3 (c)}

Good Lord, *deliver*-us.

13. In áll tíme of our *tribulation* ; in áll-time
of our *wèalth* ;²³ (slow) in the hóur of *deàth*,¹⁹ and in
the dày of *ju'dgment*,^(c)
Good Lord, *deliver*-us.

THE INTERCESSIONS.

14. Wé s'nners' do besēēch-thee to *he''ar*-us'-

—and by the coming of the Holy Ghost] It must be carefully observed, that, in these Obsecrations, as well as in every other part of the service, the preposition 'By' should be pronounced distinctly and fully, and never suffered to be shortened into 'be.'

THE INTERCESSIONS] A considerable pause, and a delivery somewhat less slow, may be here introduced, to mark the transition from the *Obsecrations* to the *Intercessions*.]

14.—hear us, O Lord God] Many readers suppose, that a transition is here made with regard to the Divine Person to whom our prayers are addressed :—that as the Deprecations and Obsecrations are expressly directed to the *Son*, the Intercessions are addressed either to the *Father* or to the *Holy Trinity*. There are however reasons for believing, that the address to the *Son* is continued throughout all the Intercessions. This is the case in the ancient service called *Litania Major*, which contains the rudiments of our Litany. See Opera Gregorii Magni, Tom. 3. p. 393 fol. Paris 1705.—That the compilers of the English Liturgy adopted a similar

O-Lord-God^{as}; and that it may *please*-thee' to

construction, appears probable from the fact that the same words, 'Good Lord,' which have hitherto been directed to Jesus Christ, are continued in all the responses to the end. The expression likewise in the fourteenth versicle, "Thy holy Church Universal," is *generally* appropriated to our blessed Saviour. The petition in the last versicle, "Endue us with the grace of thy Holy Spirit," shows at least that the preceding Intercessions cannot have been addressed to the Holy Trinity. The words of the *Litania Major* are decisive: "Ut gratiam Sancti Spiritus cordibus nostris clementer infundere digneris, Domine Jxsu, te rogamus."—The opinion proposed in this note, is strengthened by the authority of Bisse and Wheatly. For being thus particular in ascertaining the true meaning, the reason will appear when the right mode of delivering the words "Son of God, we beseech thee to hear us," is to be considered.]

—and that it may please thee, &c.] This sentence, as well as all the subsequent *Intercessions*, is considered by some writers to be incomplete till the people have answered, "We beseech thee to hear us, good Lord." This appears to be the case in the Litany of the Romish Service, from which this petition is taken: "Ut ecclesiam tuam sanctam regere et conservare digneris, te rogamus, audi nos." It is observable that the expression, "We beseech thee to hear us," is not an exact version of the original. The compilers of our Liturgy, therefore, have in this instance, as in others, (see first and fifth verses in the *Te Deum*) altered the construction; a due regard to which alteration must be observed in the mode of reading. The minister's sentence is complete if the right ellipsis be supplied: "We sinners do beseech thee to hear us, O Lord God; and (we beseech thee) that it may please thee

rule and góvern' thy *holy Church univér¹⁵sal*, in
the right wáy ;

We besēēch-thee to *hē¹⁸ar-us'-good-Lord²⁵*.

to rule and govern thy holy Church universal in the right way." The construction of the latter petition is precisely the same as that which occurs in the penultimate Collect in the Burial Service: "Beseeching thee that it may please thee shortly to accomplish, &c." Such construction is perfectly correct ; but the case is materially altered, if the response of the people be taken as part of the sentence. By transposing the inverted member, the passage stands thus : " We beseech thee to hear us, good Lord, that it may please thee to rule and govern, &c." Such phraseology is unlike any thing that can be found throughout the whole Liturgy. It is to be observed, that the same ellipsis of 'We beseech thee,' which occurs in the first Intercession, before 'that it may please thee,' likewise takes place at the beginning of all the subsequent Intercessions and Supplications.

That the minister's sentence is complete in itself, may also be inferred from its terminating with a semicolon. If it had required to be completed by the people's response, it would have ended with a comma, as is the case with each of the Deprecations and Obsecrations. On the whole, there appears reason to conclude that each Intercession, with the subsequent Supplication of the congregation, may be considered as together forming a sentence consisting of two members, each of which may be delivered according to its distinct character, without reference to the other.]

—thy holy Church universal] The word "universal" must be joined with 'Church.' By pausing *before* 'universal,' instead of *after* it, the unlearned are led to suppose that 'universal in the right way' means '*always* in the right way.']

15. That it may pléase-thee' to keep and stréngthen' in the *true*-worshipping-of-thee, in righteousness' and hòliness of life,, thy *sèrvant* GE'ORGE, *our* most grácious *Kíng* and Gó-
vern^{or};

We beséech-thee to *hear-us*'-good-Lord.

16. That it may pléase-thee' to rule his héart' in thy *faith*, *fear*, and *love*; and that he

15. That it may please thee] The numerous repetitions of this expression are apt to become wearisome to the ear, and to deaden the attention. To prevent these effects, considerable care is required on the part of the minister. It has been judiciously suggested, that, on the first occurrence of the words, and for a few subsequent repetitions, they may be pronounced with particular slowness and impressiveness. Afterwards they may be less slow; but in approaching the end, the solemn and impressive manner should be resumed. It must however be carefully remembered, that if some parts are delivered less deliberately, in order to give more weight to others, still there must never be a careless volubility. Amidst all the variations of manner which a judicious reader may introduce, he must always maintain the sacred dignity of his pious work.

— in the *true* worshipping of thee] i. e. in the exercise of the *true* religion, or Protestantism.]

—in righteousness and holiness of life] i. e. "*righteousness* in all the public acts of his high office; and *holiness* in all the particular obligations of *Christian life*." To convey this meaning, a pause is necessary after the word '*righteousness*;' and the word '*life*' must receive an inflection distinct from that upon '*holiness*.']

may évermore' have affiance in *thée*, and éver
sée²²k THY'-honour-and-glory ;

We besée²²ch-thee to *hear-us'-good-Lord*.

17. That it may pléase-thee' to be his de-
fênder and kéeper, giving him the víctory' over
áll his é²²nemies ;

We beseech thee to *hear-us'-good-Lord*.

18. That it may pléase-thee' to bless and
presérve' *áll* the *Royal Fà¹⁴mily* ;

We beseech thee to *hear-us'-good-Lord*.

19. That it may pléase-thee' to illúminate
all Bishops, Priests, and Déacons' with TRÚ'E-
knowledge-and-understanding of thy' *wórd* ;
and that bóth' by their *prèaching'* and *lív²⁴ing*,
they may sèt it fòrth, and shów it accòrdingly ;

We beseech thee to *hear-us'-good-Lord*.

20. That it may pléase-thee, to endue the
Ló¹⁴rds of the Couñcìl' and àll the *nobi¹⁵lity*, with
gráce, wísdom, and understanding ;

We besée²²ch thee to *hear-us'-good-Lord*.

21. That it may pléase-thee' to bléss and
kéep the *mà¹⁴gistrates* ; giving them gráce' to
èxecute jústice, and to *maintáin trùth* ;

We besée²²ch-thee to *hear-us'-good-Lord*.

20.—àll the *nobi¹⁵lity*] Some prefer the following mode of
reading—'àll-the-nóbility :—but this would imply, that àll
'the lords of the council' are peers.]

22. That it may pléase-thee' to blèss and kéepe'
all thy pèople¹⁴ ;

We *beseech*-thee to *héar*-us'-good Lord.

23. That it may pléase-thee, to give to A'LL-
 nations' únity, péace, and còncord¹³ ;

We *beseech*-thee to *héar*-us'-good-Lord.

24. That it may pléase-thee' to gíve us' a
heart to *love*¹⁰ and *drèad* thêe, and *diligently* to

live' after thy *commàndments*¹⁴ ;

We *beseech* thee to *hear* us'-good-Lord.

25. That it may pléase-thee' to give to A'LL-
 thy-people' *increase*-of-grace, to *heàr* méekly
 thy wòrd¹⁵, and to *recéive*-it with pùre afféction¹⁷,
 and to *bring fòrth* the FRU'ITS-of-the-Spírit²⁵ ;

We *beseech*-thee to *héar*-us'-good-Lord.

26. That it may pléase-thee' to bring into
 the way of *tru''th*, àll sùch' as have *érred*, and
 are *decèived*¹⁴ ;

We *beseech*-thee to *héar*-us'-good-Lord.

22. —*all* thy pèople] i. e. all the còmmons-of-the land,
 “who are become *thy* pèople, by embracing the true reformed
 religion.” *Nichols*.

23. —to A'LL-nations] Not only to us, the people of this
 nation, but to àll nations.

25. —to give to *all*-thy-people] Not merely to ús, but to
 àll-thy-people, i. e. all Christians.

27. That it may please-thee' to *strengthen* such as do *stand*¹⁴; and to *comfort* and *help* the *weak-hearted*¹⁵; and to *raise up* them that *fall*¹⁷; and finally to *beat down* *Satan*¹⁵ under our feet; We *beseech*-thee to *hear-us*'-good-Lord.

28. That it may please-thee' to *succour, help,* and *comfort*,¹⁵ all' that are in *danger, necessity,* and *tribulation*;

We *beseech*-thee to *hear-us*'-good-Lord.

29. That it may please-thee' to *preserve*' all that *travel* by *land* or by *water*¹⁵; all *women* *labouring* of *child*¹⁵; all *sick-persons*, and *young children*¹⁷; and to show thy *pity*' upon all *prisoners* and *captives*¹⁵;

We *beseech*-thee to *hear-us*'-good-Lord.

30. That it may please-thee, to *defend*' and *provide-for*' the *fatherless-children*, and *widows*,²⁵ and *all* that are *désolate* and *oppressed*¹⁵;

We *beseech* thee to *hear-us*'-good-Lord.

27. —[finally to beat down] The adverb 'finally' belongs to 'beat down,' and signifies 'at the last.' Therefore to pause after it, as if it meant 'lastly,' is erroneous.]

—[Satan] For the pronunciation of this word, see the Alphabetical List in the Appendix.

30. This petition is often read thus: 'That it may please thee to defend and provide, for the fatherless children and

31. ^(slow) That it may please-thee, to have
^(o)
 mērcy' upon A'LL-men;
²²

We beseech-thee to hear-us'-good-Lord.

32. That it may please-thee' to forgive our
¹⁷
 enemies, pēsecutors, and slānderers,, and to
 turn their hēarts;

We beseech-thee to hēar-us'-good-Lord.

widows.' Two errors are here introduced: 1st, the preposition 'for' is incorrectly referred to the former verb 'defend,' as well as to the latter verb 'provide;' and 2dly, this manner of reading the following words, 'the fatherless children and widows,' would imply that the 'widows' were 'fatherless' as well as the 'children.' By inserting pauses after 'for' and 'children,' these misconceptions will be prevented.

The word '*fatherless*' is emphatic, being used in contradistinction to the *young-children* in the preceding petition.

— *all our sins, negligences, &c.*] i. e. 1. All our deliberate acts of sin; 2. all our sins of *negligence*, or infirmity; 3. all our sins of *ignorance*.

31.—upon A'LL-men] i. e. have mercy (not only upon those whom we have already specified, but) upon A'LL men:—for it is *needed* by all men. A strong emphasis is sometimes erroneously given to the word 'men.' This would imply, that mercy was asked for *men*, as contradistinguished either from *women*, or from some other creatures. A similar error is frequently made in the General Thanksgiving, in the expression 'to us and to all men.']

THE SUPPLICATIONS.

33. That it may pléase-thee, to gíve' and
 presèrve to our úse, the kíndly frúits of the
 eá³rth, só-as' in dùè tíme' we may enjòy-them;^{12 (u)}
We beseech-thee to héar-us'-good-Lord.

34. (Slow) That it màý pléase-thee' to gíve us—
 (o)
 TRU'E REPEN¹TANCE; to forgíve-us' *àll* our *síns*,
negligences, and *ígnorances*;¹⁷ and to *endúe*-us
 with the grà¹⁹ce of thy *Hóly Spírit*, to *aménd*-
 our-lives, according to thy *Hóly wòrd*;
We beseech-thee to héar-us'-good-Lord.

Son of Gód, we besēēch thee to héar-us.¹⁸
 (o)

Son of God, we beseech thee to hear us.

Ō Lám¹⁹b-of-God, that tákest áwáy the síns of
 the wó¹⁸rl^d—

Grant-us *thy* pé¹⁹ace;

33. After a considerable pause, this versicle may be delivered with a less slow and less solemn utterance.]

34. — to gíve us] No antithesis is here intended between 'give' and 'forgive;' therefore the accent on the second syllable of the latter word should not be transferred to the first syllable, as is sometimes done.]

Son of Gód, we besēēch thee] Many readers lay a strong emphasis on 'thee,' under the idea that the Intercessions have been all directed to God the Father, or to the Holy Trinity, and that the present supplications begin a new address to the '*Son of God*.' That this opinion is incorrect, see note p. 120.

Ō *Lámb*-of-God, that tákest²⁰ away the síns of the wórlđ—

Have *mércy*-upon-us.¹²

Ō Christ—*heár*-us.¹²

O Christ, hear us.

Lórd, have *mércy*-upon-us.¹² Our Father, &c.
(See p. 73.)

Priest. Ō Lórd—*déal*-not-with-us' àfter our síns.¹²

Answer. Neither rewárd-us after our iní-
quities.¹²

Let us *prày*.

Ō Gōd, *merciful Fátther*, that *despísest*-not the síghing of a *cóntríte*-heart,²⁰ nor the desíre of sùch as *bè so''rrowful*—*mércifully* assist our *pràyers*' that we máke befóre-thee' in áll our *tróubles* and *advérsities*, whensoever they op-*prèss*-us; and grāciously *heár*-us, that thóse-*evils*' which the craft and subilty of the *dèvil* or *mán*'-worketh-against-us—be brought to *noúght*; and' *by* the *próvidence* of thy goód-

[Let us *prày*] A considerable pause should precede, as well as follow these words, which may be pronounced whilst looking round on the congregation.]

Such as *bè sórróful*] Such as are *really* sorrowful.

ness, they may be *dispersed*; that wé thy sér-
vants' being hurt by nò persecútions, may
evermore give ¹⁹*thànks*-unto-thee, in thy Hōly
Chúrch—through *Jesùs Christ*' our Lòrd.

⁽⁹⁾
O Lord' arise, hèlp us' and delíver us' for thy
nàme's-sake.

Ō Gōd—we have heard with our éárs, and
our fàthers have decláred-unto-us, the nōble
wórk^s that thou dídst in *théir*-days, and in the
ōld-time *befōre* them.

O Lord' arise, hèlp-us' and delíver-us for
thine ²²*hònour*.

Glory be to the Father, &c. See p. 79.

Priest. From our *énemies'* ¹⁸*defènd*-us'-O Christ.
⁽⁹⁾

Ans. *Graciously* look upon our *afflíctions*.

Priest. *Pitifully* behóld' the sòrrows of our
¹⁸*heárts*.

Ans. ¹⁹*Mercifully* forgive' the-síns-of-thy-peo-
ple.

Priest. *Fávourably*' with *mércy*' ¹²héar our
práyers.

From our *énemies*] The tones of supplication, which had
been changed for the full swelling notes of adoration and
praise in pronouncing the Doxology, must here be resumed.
A considerable pause should precede the commencement of
the sentencé, to mark the transition with greater clearness.]

Ans. O Son of David, have *mèrcy*-upon-us.

Priest. Both *nòw* and *éver*¹²-vouchsafe-to-héar-us—O *Christ*.²⁵

Ans. *Gráciously*-hear-us'-O Christ ; graci-ously hear us, O Lórd-Christ.

Priest. Ò Lórd, let thy *mèrcy* be showed⁽⁹⁾ upon *ús*,

Ans. A's *we* do put our *trúst* in *theè*.

Lèt-us-pray.

We *húmbly besēech*-thee'-O-Fáther,,*mercifully* to look upon our *infirmities* ; and' for the *glòry*²⁶ of thy *náme*, túrn-from-us' áll thóse *évils*' that wé' most ríghteously have desèrved : and gránt, that in àll our *tróubles*, we may pút' our whóle trúst and cónfidence' in *thy' mèrcy*, and *éver*-

As *we* do put] This word '*as*' signifies '*according as*' or '*like as*' (see Psalm xxxiii. 21. both in the Prayer Book and in the Bible) ; therefore the response of the people appears to be antithetic to the words of the minister.]

Lèt-us-pray] These words are supposed by Dr. Nicholls, to signify in this place, "Let us, after this responsory devotion, address ourselves to God in joint and continued prayer." So likewise Dr. Bisse in "The Beauty of Holiness," p. 71. But as it is extremely difficult, if not quite impossible, by any mode of delivering the words, to convey any such meaning, it is better to consider them as again implying, "Let us pray earnestly ; let us *reàlly*-pray."]

more sêrve-thee in hóliness and púreness of living, to thy' hònour and glóry—through our ^(o) *ónly-Mediator-and-Advocate, Jêsus Chríst* our *Lòrd*.

A PRAYER OF ST. CHRYSOSTOM. See p. 104.

THE GRACE OF OUR LORD, &c. Ibid.

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.

In the time of War and Tumults.

Ō Almighty Gód—Kíng of áll kíngs, and Gòvernor of áll-things; whose pówer' ²⁸ *nò-crea-*ture is able to resist; to whom it belóngeth' ¹⁶ *jústly* to púnish sinners, and to be mérciful to thè^m that trùly repént—save and delíver-us' we humbly *besêech*-thee, from the hánds of our ènemies. *Abáte* their ¹⁵ *príde*, *assúage* their ¹⁵ *màlice*, and *confound* their *devíces*; that wé, being armed with *thy*'-defence, may be pre-

— [justly to punish sinners] The word 'justly' appertains to the verb 'to punish,' and not to the preceding verb 'belongeth.'

be thy nàme; thy kìngdom' còme; ¹⁷thy wìll' be
 dònè in *ea''rth*, *às-it-is'* in *heàven*.—^{12 ex.}(^o) Gíve-us
 thís-day' our *dáily brèad*; ²²and fòrgive-us our
 tréspasses, *às wè-forgive thém'* that tréspass
 against *ùs*; and lèad-us-not' into *tempta''tion*,
 bú't deliver-us from *èvil*. ^{12 ex.}

 THE COLLECT.

Almìghty *Gód*, ^(o)únto-whom' áll héarts be
 ópen, áll desíres knówn, ²⁰and fròm-whom' nō
 sécrets are ²⁵híd—cléanse the *thóughts*-of-our-
 héarts ²⁵by the inspíration' of thy Hòly *Spírit*;—
 that we' may pèrfectly lòve-thee, ¹⁹and wóρθily
 màgnify thy Hòly náme—through *Christ* our
 Lòrd. ^(o)

The Collect] “ In this collect the voice may rise into a higher key than that which was used in repeating the Lord's Prayer. The conclusion may be given with a full, round voice, very articulately, and with much deliberation.”

THE COMMANDMENTS *.

[Then shall the Priest, turning to the People, rehearse distinctly all the TEN COMMANDMENTS.]

I. *Gód*²⁸ spake thése wòrds, and sáid—^(slow) I'
am the LÒRD, *thy*⁴ *Gód*;—thou shalt háve' none
óther-Gods,²⁵ but *mè*.

People. Lórd, have mércy-upon-us, and in-
cline our héarts' to kèep-this-law.

II. Thou shált not máke-to-thyself' any

* In the delivery of these Commandments, the manner should be firm, dignified, and authoritative; but without being pompous or boisterous.

— the LÒRD, *thy* *Gód*] The propriety of pausing after the word 'LORD' will be apparent, if we substitute for it its equivalent, and indeed more proper term: "I am JEHOVAH, *thy God*."]]

Thou shált-not] The opinion of Dr. Johnson that 'not' in the negative Commandments should be pronounced with considerable stress, is opposed by modern writers on Elocution. They concur in thinking, that the adverb 'not,' when connected with auxiliary verbs, is unaccented; as *cànnòt*, *wìll-not*, *shàll-not*, *dò-not*, &c. The first alone is *written* as one word; but, by general custom, they are *all* pronounced so, except when opposed to some previous assertion. And as no such reference is implied in the Commandments, the negative,

welfare' of our Sòvereign, and his domínions;
 that *á*ll-things may be só órdered and sèttled
 by théir endèavours, upon the *bèst* and *sùrest*
 foundátions,, that *peace* and *hàppiness*, *truth*
 and *jùstice*,—*religion* and *pie'ty*—may be es-
 táblished-among-us' for A'LL-generations.—
 Thése, and all *óther*-necessaries, for *thém*, for
us, and thy *whòle Chu''rch*,, we hùmbly bég, in
 the náme and mediátion' of *Jesùs Chríst*, our
 móst *blessed Lórd* and *Sáviour*.

— religion and piety] The special importance of these two particulars may be marked by a pause before and after them, and a more slow and solemn utterance.]

THE PRAYER FOR ALL CONDITIONS OF MEN.

Ō *Gód*,, the *Creátor* and *Presérver* of *á*ll *man-kind*—we hùmbly besèech-thee for *á*ll *sòrts* and *condi''tions*-of-men, that thou wouldest be pléased' to make thy' wàys *knówn*-unto-them, thy sàving héalth unto A'LL-nations. More *es-pécially*-we-pray' for the good estate of the

*Catholic Chùrch*¹⁴; that it may be so-guided and governed' by *thy' góod Spi''rit*¹, that áll who profess-and-cáll-themselves' CHRÍSTIANS,, may be led into the way of *trùth*¹⁵, and hold the *fáith*' in *unity* of *spìrit*¹⁵, in the *bond* of *peáce*, and in *righteousness* of *life*. Fínally—we commend to thy *fatherly góodness*, àll thóse' who are *ány*-ways afflicted or distréssed' in *mìnd*, *bòdy*, or *estáte*; (*espècially* thóse' for whom our prayers^(O) are desired;) that it may pléase-thee' to *comfort* and *relieve*-them' according to their several necessities; giving them *pàtience*¹⁹ *únder-their-sufferings*, and a *hàppy issue*' *òut-of-àll-their-afflictions*.^(O) And this we bég' for *Jèsus Christ* his *sàke*.

A GENERAL THANKSGIVING.

Álmighty Gód, Fátther of àll mércies,—wé

Álmighty God,] A change of manner is required here, to mark the warmth of a grateful heart. A louder voice, more cheerful and animated tones, and a somewhat quicker utterance, will not be unsuitable.

thine unwòrthy sérvants' do gíve-thee most *humble* and *heartly thánks'* for àll thy *gòodness* and *loving-kindness'* to *ús*, and to àll-men : (particularly to those who desire' *now* to offer up their praises and thánksgivings' for thy *late-mercies'* vouchsàfed-unto-them.²⁷) We bléss-thee—for our *creation*, *préservation*, and *àll-the-blessings* of *THIS-life*; búť ^(dow) *abòve àll*—for thine *inestimable* lòve' in the REDE'MPTION of the WÓRLD' by our *Lórd Jesus Chríst*¹³; for the mèans of *gráce*, and for the *hópe* of *glòry*. And we besēech-thee, gíve-us that *du''e-sense'*-of-

— loving-kindness] As the loving-kindness refers 'to all men' as well as 'to us,' the sense will be rendered most clear by inserting a pause after 'loving-kindness.'

To *ús* and to *àll men*] These words are frequently read thus: 'To *ús*, and to *àll mèn*.' This would imply, either that we who form the present congregation, are of some other race than that of *men*; or that we return thanks for God's kindness to all *men*, but not to all *women*.]

— *préservation*] The primary accent in this word may be placed on the *first* instead of the third syllable, to avoid the unpleasant rhyming between 'ation' and 'vation.' The accent on the word 'creation' is also sometimes transferred to the first syllable; but for this change there appears no sufficient reason.]

— but *abòve àll*] An accent should be given to *both* these words, and not merely to *above*.

— *du''e sense*] After having expressed our thanks to God

áll-thy-mércies,²⁵ that our *héarts*' may be UN-
 FEIGNEDLY²²-thankful; and that we may shów-
 forth thy práise, nòt only with our *líps*., búť in
 our *líves*;¹⁴ by gíving-up-ourselves to thȳ sèr-
 vice;¹⁶ and by wálking-before-thee' in *hóliness*
 and *righteousness* àll our *dáys*—through *Jesus*
Christ our *Lòrd*;¹⁹ to whòm, with *thèe* and the
Holy Ghóst, bé' (*) àll *hònour* and *glóry*, *wórld*
 without ènd.^(c)

for *all* his mercies, and thereby shown that we have *some*
 sense of them, we proceed to beseech him to give us that *due*
 sense of them all, that our hearts may be *unfeignedly* thank-
 ful.]

THE COMMUNION *.

Our Fāther-which-art-in-héaven — hálloved'^(c)

* "The Lord's Prayer should be delivered here in a rather
low tone, as what afterward follows, is thereby much better
 introduced. This advice does not however mean, that the
 prayer should be spoken so low as not to be heard by half
 the congregation: it ought to be distinctly pronounced, al-
 though not with that *strong, full* voice which will be so
 necessary in the subsequent parts."

served evermore from àll périls, to glorify
 THE'E¹⁹ who art the ònly-giver of àll víctory—
 through the mérits of thy ònly Són, *Jésus*
^(O)*Christ* our *Lòrd*.



*In the Ember Weeks, to be said every day
 for those that are to be admitted into Holy
 Orders.*

*Almighty Gōd, our hēavenly Fátther,, who hast
 purchased to thyself a universal Church' by
 the precious blood of thy dear Són—mercifully
 loók-upon-the-same,¹² and at thís time'²⁵ so guide
 and govern' the minds of thy servants' the
 Bishops and Pastors of thy flóck³, that they
 may láy hánds *súddenly'* on nò²²-man, but faíth-
 fully and wisely-make-choice' of fit-persons to
 serve in the sacred ministry of thy Chùrch.
 And to those which shall be *orda''ined*³-to-any-
 holy-function, give thy grace and heavenly be-
 nediction⁴, that, both by their *lfe* and *dóctrine*,
 they may sèt fòrth *thy'*¹⁹ *glòry*, and sèt fòrward
 the *salvátion* of *áll*-men—through *Jesùs Christ*
^(O)our *Lòrd*.*

134 A PRAYER FOR THE PARLIAMENT.

A PRAYER THAT MAY BE SAID AFTER ANY OF
THE FORMER.

O *Gód*, whose náture and próperty is, *èver* to have *mércy* and to *forgi''ve*—receive our humble petitions; and though we be *tiéd* and *boùnd* with the *chàin* of our *síns*, yet let the pítifulness of thy gréat *mércy* *lóose* us, for the honour of *Jesus Chríst* our *Mediator* and *A'd-vocate*.

A PRAYER FOR THE PARLIAMENT.

Most grācious *Gód*—we húmbly besēēch-thee—as for this kìngdom in *général*—sò *es-pècially* for the High Court of *Pàrliament*, under our most religious and gracious Kìng, at this-time assèmbled: that thou wouldest be pléased' to direct and prósper' àll their consul-tations,, to the advāncement of thy' glòry, the good of thy Chùrch, the sàfety, hònour and

— assembled] For the pronunciation of this word, see Appendix, Section 14.

graven image, nor the likeness of *any*-thing' that is in héaven abòve, or in the eárrh benèath, or in the wàter únder-the-earth—²⁵thou shàlt-not *bòw down-to-them*, nor *wòrship* them—^(show)for *I'* the *Lord thy'-God'* am a *jèalous*-²⁸God, and visit the síns of the *fàthers'* upon the *chàldren*, unto the thírd and fòurth-generation' of thém that *hàte*-³⁴me; and show *mércy* unto *thòusands'* ¹⁰in thém that *lòve* me' and *kéep* my *commàndments*.

People. Lord, have *mércy-upon-us*, and incline our hearts to keep *this-law*.

III. Thou shàlt-not táke' the NA'ME-of-the-

though distinctly uttered, should be without accent.—See Smart's Theory, p. 57.

Thou shàlt-not máke-to-thy-self] In this sentence, as well as in the instances of similar construction at the beginning of the third and ninth Commandments, some readers pause after the *negative*, and connect the verb with its object. This appears contrary to the common practice in conversation.]

—and show mercy] In delivering the remainder of this Commandment, it will be proper to abate a little of the authoritative manner.

—the NA'ME-of-the-Lord-thy-God] The words 'Lord thy God' having been used in the preceding Commandments, may here be included under the inflection commencing on the word 'name.' When the Commandment is pronounced by itself, detached from the other Commandments, the word 'name' would not require this exclusive emphasis. A similar remark is applicable in many cases where the mode of

Lord-thy-God²⁵ in *vàin* ;⁴⁴ fôr' the *Lórd* will-not
hóld' *hím* GUILTLESS'-that-tàketh-his-nàme-in
vàin.²⁵

People. Lord, have' mércy-upon-us, &c.

IV. (*) *Remember*—that thou kèep hōly' the
SA'B^BBATH-day. *Six*-days shalt thou lábour, and
dó àll that thou hást-to-do ; búť' the *sevénth*-
day—^(slow) is the *Sábbath* of the LÓRD thy GÒD.
In *it*—thou shalt dó' nó mánner-of-work ; thóu,
and thy sòn, and thy dàughter;¹⁵ thy *màn*-servant,
and thy *máid*-servant;¹⁷ thy *cát*tle—and the

reading is influenced by the context. Separate the sentence from its connexion with what precedes in the original, and a different arrangement of the inflections becomes proper.]

—that tàketh his nàme in *vàin*] This phrase having been previously employed in the Commandment, ought, when repeated, to pass under the inflection given to the word 'guiltless;' or, which is the same thing, the accented words will receive inflections similar to that on 'guiltless,' but in a lower and feebler tone.]

—SABBATH-day] The words '*Sabbath-day*,' or *resting-day*, are placed in contradistinction to *working-day*; the word 'day' therefore does not require a separate accent. Some readers however give one, saying '*Sábbath-dày*;' this mode of delivery is apt to excite the idea that some contrast is implied between Sabbath *day* and Sabbath *night*.]

—thy *cattle*] By giving emphasis to the word '*cattle*,' a duty which is sometimes overlooked even by conscientious

stranger that is within thy gâtes.—For' in *six* days—the Lórd' made héaven and éarth,¹⁵ the sèa,¹⁵ and *àll* that ín-them-is,, and *rèsted* the *sè-venth*-day;¹⁵ whérefore, the Lórd' *blèssed*-the-seventh-day,²⁵ and *hàllow'd*-it.

People. Lord, have mercy, &c.

V. Honour thy *fáther* and thy *mòther*⁴⁴; that thy dâys may be *lóng'* in the lánd which the Lórd thy Gód giveth-thee.

People. Lord, have mercy, &c.

VI. Thou shalt dó nó *mùrder*.

People. Lord, have mercy, &c.

VII. Thou shált-not commít *adùltery*.

People. Lord, have mercy, &c.

Christians may perhaps be brought to more effectual remembrance.]

—the sèa] More pause than is usually made, should be introduced after the word 'sea,' to show clearly that the subsequent expression, 'all that in them is,' refers to 'heaven and earth,' as well as to the sea.]

—wherefore, the Lord.] "From the word 'wherefore' if the rest of the sentence be spoken in a low, solemn, energetic tone, the full weight and force of it will be better conveyed."

Thou shalt do] The short Commandments require an addi-

VIII. Thou shalt-not *steal*.

People. Lord, have mercy, &c.

IX. Thou shalt-not bear' *false witness*-against-
thy-neighbour.

People. Lord, have mercy, &c.

tional slowness and force in the delivery, in order that they may possess their due weight and dignity.

Thou shalt-not bear.] According to Boswell, Dr. Johnson corrected Garrick in his manner of pronouncing the Ninth Commandment, "in which (said Dr. Taylor, the relator of the anecdote) the emphasis should be upon 'not' and 'false witness.'"—If this representation be correct, how extraordinary must have been Garrick's manner, if he avoided giving emphasis to 'false witness.' According to Sir John Hawkins's account of the story, the difference between Garrick and Johnson was this: the former laid stress upon 'shalt,' and the latter upon 'not;' but neither of them could have intended (as the late Dr. Gregory supposed, p. lxxvi. of his 'Essay on the Composition and Delivery of a Sermon') that '*false witness*,' the crime to be forbidden, should be excluded from its due share of emphasis. Probably, the only difference between the two methods was the following:—

Garrick's, 'Thou shalt-not bear' false witness,' &c.—Johnson's 'Thou shalt not bear' false witness,' &c. The latter mode is that which is generally used; but in the present work, the preference is given to the former, as being most agreeable to the custom which prevails in conversation, in pronouncing an auxiliary verb coupled with the negative. See the first note on the Second commandment.]

—*false witness*] Some readers, excluding the word 'witness' from any separate inflection, make it partake of that

X. Thou shalt-not *cóvet* thy néighbour's *hou¹⁵se*; thou shalt-not *cóvet* thy neighbour's *wi¹⁵fe*; nor his *sérvant* nor his *ma¹⁹id*, nor his *àx'* nor his *úss*—nor A²²NY-thing-that-is-his.

which is given to the word 'false;' saying either '*fâlse* witness,' or '*fâlse*-witness.' Both these modes would imply, that, although we must not bear *false*-witness against our neighbour, we are allowed to bear *true* witness against him. Such an inference would convey very unnecessary information.]

—against thy neighbour] In the account respecting the difference between Garrick's and Johnson's manner of pronouncing this Commandment, it is observable that nothing is said relative to the mode of delivering the concluding words—'against thy neighbour.' It may therefore be inferred, that they were included under the inflection given to the word 'witness.' This is, perhaps, the best way, because the words have been previously implied, though not expressed, in the three preceding Commandments: 'Thou shalt do no murder,' i. e. against thy neighbour; 'Thou shalt not commit adultery' against thy neighbour; 'Thou shalt not steal' from thy neighbour. It is further observable, that our Lord quotes the ninth Commandment *without* the words 'against thy neighbour;' the meaning of it being complete, independently of that addition. St. Mark x. 19.]

ANY'-thing-that-is-his] In the preceding part of this Commandment, the coveting of various particulars belonging to 'our neighbour' is forbidden: the concluding clause extends still further, and forbids us to covet *àny* thing that is his. To convey this meaning, the word '*any*' must be emphatic. The usual mode of delivering the words is this:—'*àny* thing that is *his*.' The meaning of which, expressed at length, would be

People. Lord, have mércy-upon-us, and write all these thy laws' in our *héarts*—we *be-sèech* thee.

'Thou shalt not covet any thing that is (not thine own, but) his.' One inference from which would be, that we may *lawfully covet what is our own*. But so feeble and superfluous an inference can never be intended.]

COLLECTS FOR THE KING.

Let us *prày*.

Ālmīghty *Gód*, whose kíngdom is ēvērlàsting' and pòwer ínfinite—have mércy upon the *whole* *Chùrch*¹³; and só-rule the héart of thy chósenservant' GE'ORGE, our kíng and góvernor,, that *hé* — (knowing *whóse*²⁷-minister-he-is—²¹) may,

Let us pray] "When the Commandments are finished, the devoutness and fervency of manner, required in the subsequent prayer, constitute that change and variety which cannot fail of assisting to increase the ardency of devotion."

—knowing *whose* minister] Here the emphasis is frequently laid on the word 'minister'—"that he, knowing *whose minister-he-is*;" whereas it should be, "that he, knowing *whose-minister-he-is*," i. e. knowing that he is the minister of Almighty God. And the same emphasis should, for the same

abòve àll-things, sèek thy hònour and glòry ;
 and that *wè*, and ¹¹*àll*-his-subjects—(dúly con-
 sidering ¹¹*whòse*-authority-he-hath—) may fáith-
 fully sèrve, ¹⁵hònour, and ¹⁵hùmbly obéy-him, in-
 thee' and fòr-thee, according to thy blèssed
 wòrd and órdinance, through *Jesus Christ* our
¹⁰*Lord*; whó, with *thèe* and the *Hòly Ghóst*,
 liveth and reigneth ¹⁹*èver' òne Gód, wórld without*
ènd.

OR,

¹⁰Àlmighty and èvèrlasting *Gód*—we are táught
 by thy hòly Wórd, that the héarts of ²²KINGS' are
 in thy' rule-and-governance,, and that thou *dòst*-
 dispose-and-govern-them, ²⁵as it seemeth bést to

reason, be preserved in the following part—"and that we,
 and all his subjects, duly considering *whose* authority he
 hath," &c. SHERIDAN.

The propriety of inserting the parenthetic marks in this
 Collect appears doubtful. The words included within them,
 so materially affect the meaning of the context, that they will
 be best read without regard to the general rule for reading a
 parenthesis faster.]

—*all*-his-subjects] The emphasis is frequently placed on
 '*subjects*,' instead of '*all*;' which mode of reading would im-
 ply that *we*, the present petitioners, are not included amongst
subjects.]

thy gòdly wísdóm³—we húmbly besēech-thee, sò-
to-dispose-and-govern²⁵ the heart of GEORGE thy
sèrvant, o''ur³-king-and-governor²⁵—that' in áll
his thòughts,¹⁵ wòrds,¹⁵ and wórks, he may éver
sée'k' THY²¹'-honour-and-glóry; and stúdy to pre-
sérve thy peòple¹⁶' committed to his chárge' in
wéalth, peáce, and gòdliness.—Grant this, O¹⁹
mērciful Fāther,, for thy dēar Són's-sake, *Jesús*
Christ our *Lòrd*.

THE NICENE CREED *.

I belíeve in *óne* Gòd,¹³ the *Fáther* *Almìghty*,¹³
Máker of *Heàven* and *eárh*, and of *àll*-things'²²
vísible and *ínvísible* ;

* In repeating the Creed, the directions given, p. 94, require to be observed.

—*Heaven and earth*] The connexion between this and the following clause, is frequently destroyed, by inserting too much pause after the word 'earth,' and adopting the *falling* instead of the *rising* inflection.]

—*ínvísible*] The accent must be laid on the *first* syllable to mark the contradistinction. The erroneous pronunciation of *visubble* and *ínvisubble* must be carefully avoided.

And in òne LÓRD' *Jesús Chrìst*; ¹⁴ the *ónly*-be-
 gotten Sòn-of-God; ²⁵ begóttén-of-his-Father' be-
 fóre áll wòrlds; Gód *òf*-God, ¹⁵ Lìght *òf*-Light,
¹⁰ véry-God *òf*-very-God; *begóttén*, nòt *máde*; ¹¹
 being of òne súbstance with the Fàther; ¹⁵—(*)
 by' whóm, áll-things were màde; who, for ús
¹⁶ mèn' and for òur salvátion, came dówn from
¹⁵ hèaven, and was incárnate' by' the Hóly Ghòst' ¹⁶
 òf the Vírgin Máry, and was màde màn; ¹⁵ and
 was crúci-fied-also-for-us' under Pontius Pilate; ¹⁵
 He súffered, and was bùried; ¹⁵ and the thírd-

—God of God] Sheridan justly observes, that this passage is often delivered improperly, in the following manner: '*God of God, Light of Light, very God of very God.*' In which mode of expression, *God of God*, would, according to the common acceptation, imply a superiority in Christ over God; as when we say that God is 'King of kings.' But by laying the stress on 'of,' as '*God of God*, the true meaning is pointed out; which is, God proceeding *from* God, light *from* light, very God *from* very God. [If the five clauses which describe the mysterious nature of Christ, are repeated in a low and solemn tone, the effect becomes very impressive.]

—one Substance with the Father] The reader must take care to adopt the falling inflection on the word '*Father*,' and to introduce a pause after it, to show distinctly that the following clause '*By whom all things were made,*' belongs to the Son.]

day' he róse-again, according to the Scríptures;¹⁵
 and ascended into héaven,¹⁷ and sitteth on the
 right-hand of the *Fàther*. And he shall come
agàin, with glōry,, to judge both the *quick* and
 the *dead*; whose kíngdom' shall háve nó end.

And I believe in the HÓLY GHÒST; the LÓRD
 and gíver of life;¹⁵ who procéedeth from the
 Fàther and the Sòn;¹⁵ whó, *with-the-Father-and-*
the-Són-together,²⁵ is wòrshipped and glórfied;¹⁷
 who spáke by the pròphets.

And I believe òne Cátholic and Apostólic
 Chùrch;—I acknòwledge *òne Bàptism*'¹⁹ for the
^(cleaver)
remission of sins; and I look for the *resurrection*
 of the *déad*, and the *life* of the *wórl'd* to còme.

(Then shall follow the Sermon.)

In referring to the *Prayer, used before and after the Sermon*, the author ventures to offer a few remarks, extending beyond the mere manner of delivery. The desire of being useful to the Student will, he hopes, prove a sufficient excuse. The 55th Canon prescribes 'The Form of a Prayer to be used by all Preachers before their Sermons.' It is observable, that most of the persons and things that it suggests as subjects for prayer, have already been prayed for. This consideration, and the expediency of avoiding every thing that tends unnecessarily to lengthen a service which, in fact,

is compounded of three distinct services, have induced the Clergy in modern times to deviate from the literal direction of the Canon; availing themselves of the licence implied in the indefinite words—that they are to pray “after this sort, as briefly as conveniently they may,” they commonly substitute one of those short but suitable collects, with which our admirable Liturgy abounds. But to introduce something of original composition, as is occasionally heard, must be considered to be a wide departure from the intention of the Canon, namely, the promotion of “Uniformity.” To substitute a collect in place of the form prescribed, is indeed a deviation from the letter, though not from the spirit of the law; but to introduce something of one’s own, is a violation both of the letter and of the spirit. Besides, it will naturally incur the imputation of vanity and want of taste; and generally affords a convincing proof of the inferiority of moderns in composing forms of prayer.

The manner in which *the Prayer before the Sermon* is sometimes connected with the *Lord’s Prayer*, likewise calls for remark. Some preachers, aiming at a little deviation from the usual words, are heard to make the transition somewhat in the following way:—“in whose blessed name, and perfect form of prayer, we further call upon thee, as, ‘Our Father which art in heaven, &c.’” The word ‘Father’ is thus used in the objective, instead of the vocative case; and the right construction and meaning of the sentence are entirely destroyed. Indeed, a doubt may be justly raised respecting the propriety of the more usual connecting phrases:—such as—‘who hath taught and commanded us, when we pray, to say,’ or, ‘saying,’ “Our Father, &c.” In such construction, the whole prayer appears, according to the strict rules of grammar, to constitute the object of the verb: ‘to say,’ or ‘saying’—what? “Our Father which art in heaven, &c.” Such indeed is the connecting expression adopted in St.

Luke's Gospel: "When ye pray, say, 'Our Father, &c.'" Here such a phrase is perfectly proper, because the prayer is not *used* as a prayer at the time of our reciting it in the Gospel: it is read merely as part of St. Luke's narrative. But when we actually *pray* the prayer, the introductory words 'to say,' or 'saying,' seem to be improperly retained. —'Thus to say' (founded on the words in St. Matthew, "*After this manner* therefore pray ye,") is the other most common connecting form, and is perhaps less objectionable than 'to say,' or 'saying.' All difficulty however is avoided by introducing expressions like the following:—"in whose blessed name and comprehensive form of prayer, we conclude our imperfect petitions:—"Our Father, &c.' Many Clergymen altogether omit the use of any connecting words.

In saying *the prayer which follows the Sermon*, as well as in pronouncing *the Blessing*, the young Divine is to be cautioned against the very common practice of speaking with so feeble a voice as not to be heard by a considerable part of the congregation. To adopt a marked difference of manner between preaching and praying, is highly proper; but it is also proper, that all parts of the service should be audible. A word of admonition may be likewise given against introducing changes in established formulas. Maturer judgment will condemn such alterations or additions as the following: 'Our Father *who* art in heaven;—'May the grace of our Lord Jesus Christ, &c.'—'May the peace of God, which passeth all *human* understanding, &c.' These trivial deviations from the usual forms, show desire of novelty, rather than soundness of judgment.]

THE OFFERTORY.

Let your *light* s³o-shine before mén,, that they may sée your *gòod wòrks*, and *glòrify* your FA'THER which is in heàven.

Láy-not-up for yoursélves' treasures upon *eárh*, where moth and rust doth corrupt¹⁶, and where thíeves' breá³k thròugh and stéa³l; but láy-up for yourselves' treasures in HEA'VEN¹⁴; where *néither*-moth' *nór*-rust-doth-corrupt, and where thíeves' do nòt¹⁴-break-through²⁵, nór steà³l.

Whatsoever ye wòuld' that mèn should do unto yo'³'u, even sò' dó unto thè¹⁴m; for *this*—is the lów' and the pròphets.

Not évery-one that sáith-unto-me, *Lórd*, *Lórd*, shall énter into the kìngdom of héaven¹; but *hè*²⁹, that *dòeth* the *wìll* of my *Fáther* which is in heàven.

Zaccheus stood forth, and sáid unto the Lórd, Behóld-Lord, the *hálf*-of-my-goods' I gíve to the pòor; and íf I have dóne' any *wróng*-to-any-man, I restore-him *fòur*-fold.

Who goeth a wárfare-at-any-time, of his ow'³²n-cost? Who planteth a víneyard,, and éateth-not of the *frùit*-thereof? Or who feed-

eth a flock, and eateth not of the *milk-of-the-flock*?

If we have *sown-onto-you' spi³ritual-things*, is it a *gréat-matter*, if we shall *réap'* your *wòrldly^{5 ex.}-things*?

Do ye not knów, that they who minister about hóly-things,, *live'* óf the *sàcrifice^{5 ex.}?* and they who *wàit át-the-altar²⁵*, are *parták²⁵ers with-the-altar*? Evén sò' hath the LÒRD also ordáined,, that they who *préach-the-Gospel²⁵*, should *live-of-the-Gospel*.

He that *soweth lít¹⁴tle*, shall *rèap-little*; and he that *soweth plénteously*, shall *rèap-plenteously*. Let évery man dó, according as he is disposed in his hèart; not *grùdgingly¹¹*, or of *nece¹¹ssity*; for GÓD' lóveth a *chèerful²²-giver*.

Let hím that is *taught¹⁴-in-the-word²⁵* minister unto hím that *téacheth*, in áll góod things. Be not decèived: GÓD' is-not *mo¹¹cked*; for *what-soèver¹⁹* a man *sóweth*, *thát* shall he *rèap*.

While we have tíme, let us do góod unto *àll²²*.

Do ye not knów] This interrogation is equivalent to a strong affirmative, and therefore terminates with the *conclusive inflection*; according to Exception to Rule v.]

men; and *spècially* unto *thém*²⁰ that are of the household of fàith.

Godliness is grèat riches, if a man be *con-tént* with thát which he hàth: for we *brought*-nothing *into*³-the-world, neither may we cerry-any-thing' *out*.

Charge *thém* who are *rich*³-in-this-world, that they be rèady to gíve, and glád to distri-bute¹³; laying-up in stóre-for-themselves' a góod foundàtion¹⁹ against the tìme to cóme¹⁷, that they may attain' ETE'RNAL-life.²⁵

Gód is not unrighteous, that he will *forge*¹¹-your-wórks, and lábour that proceedeth of lóve;²⁵ whích-love' ye have shówed for his náme's-sake, who *háve*-ministered-unto-the-saints,²⁵ and *yét* *dò*-minister.

To do goòd and to distribute³, forgèt-not; for with su²¹CH sacrifices—*God* is *wèll-pleàsed*.

Whóso hath this world's gòod,¹⁵ and scèth his bróther have nèed¹⁵, and shùtteth up his com-pásson-from-him—how dwelleth the love of Gòd²³ in *him*?

Give álms of thy gòods,¹⁶ and néver túrn thy

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fáce' from any *po''or*³-man ; and thén' the face of the LÓRD' sháll-not be túrned from *thèe*.

Be mérciful' after thy pòwer : íf thou hast *mu''ch*³, gíve *plènteouslly* ; íf thou hast *littlè*⁴, do thy díligence' *gládly-to-give* *òf-that-little* : for só, gátherest-thou-thyself a goòd rewárd' in the dáy of necèssity.

Hé-that-hath píty upon the *póor*⁵, lendeth unto the *Lòrd* ; and loòk—what he *làyeth out*, it shall be *páid* him *agàin*.

Bléssed be the mán, that provídeth for the síck and neèdy : the LÓRD' shall deliver *hím*⁶ in the tíme of tróuble.



PRAYER FOR THE CHURCH MILITANT.

Let us práy' for the whóle stàte of Chrìst's Chùrch, mílitant' here in eàrth.

Ālmíghty and ēvērlíving *Gód*, whó' by thy Holy Apóstle, hast táught us' to make *prayers* and *supplicátions* and to give *thánks*, for *áll*-men—we humbly besēēch thee, most merci-

— *thanks*, for *all-men*] By the usual mode of reading this sentence, it does not appear that we are taught “to make

fully [to accept our alms and oblations, and]
to receive thèse our prayers, which we offer
unto thy *Divine Májesty*¹⁸; besēēching-thee' to
inspire continually the *Univèrsal Chúrck*¹⁶ with
the spirit of trúth, únity, and còncord: and
gránt, that āll théy that do confèss thy hólý
nàme¹⁴ may agrée in the trùth of thy hólý wórd,
and live in únity and godly lòve. We beséech-
thee-also' to save and defend' all *Chrìstian*
Kings, Prínces, and Gòvernors; and *espècially*²²
thy servant GEÓRGE' òur-king; that under him,
we may be gódlý and quietly-governed:—and
gránt unto his whóle *Coùncil*²⁵ and to āll-that-
are-put in *authóritý*-under-him, that they may
trúly and indifferently' mìnister jústice, to the
punishment of wickedness and více, and to the
maintenance of thy trúe-Religion and vùrtue.
Give *gráce*'-O-héavenly-Fáther²⁵, to all *Bishops*
and *Cùrates*²²: that they máy, both by their life
and dóctrine, sèt forth thy trùe and livèly
wórd, and ríghtly and dùly adminìster' thy *hólý*

prayers and supplications for all men," as well as 'to give
thanks for all men.' To render the true meaning clear, the
pause must be inserted after the word '*thanks*,' and not in the
usual place, after the word '*supplications*.'

— and grant] i. e. to grant, &c.

Thy *trúe-Religion*] i. e. The *Protestant Religion*.

Sàcraments.—And to *àll* thy *péople*, give thy héavenly gràce; and *especiallly* to *this congregation*¹ hère présent; that, with méek heart and duè réverence, they may héar and receive thy *hōly wōrd*, *truly*-serving-thee² in holiness and righteousness³ àll the dāys of their life.—And we *most humbly beséech*-thee, of thy *gōodness*-O-Lord—^(slow) to comfort and succour àll thém, w'ho⁴ in this *tránsitory*-life⁵ are in tróuble⁶ sòr-row, nèed⁷, síckness¹⁷, or any *òther*-adversity¹⁸.—

And we also *blèss*¹⁴ thy *hōly náme*, for àll thy sérvants¹⁵ depàrted-this-life¹⁶ in thy faith and fèar; beséeching-thee to give *us* gràce, só to fòllow¹⁹ thèir goòd exámples²⁰, that *with* thém, *wè* may be parták²¹ers²² of thy *héavenly kinglydom*.—Grant this, Ò Fàther²³, for *Jesus Chríst's*-sake, our *ònly* Mediátor and A'dvocate.

And we also *blèss*] The change fróm supplication to thanksgiving, requires a suitable change in the manner of reading.]

THE EXHORTATION.

Déarly-beloved in the Lòrd—Ye that mind to come¹ to the Holy Communion of the body

Déarly beloved in the Lòrd] See the remarks at the be-

and blood of our Saviour Christ, must consider' how St. Paul exhorteth ²²*àll*-persons' diligently to try and examine-themselves' before they presùme' ¹⁶to *èat* of that *Bréad* and *drink* of that *Cùp*. For as the *bénéfit-is-great*, if' with a true penitent heart and lively faith'-we-receive-that Holy-Sacrament²⁵; (for *thén*, we *spíri-
tually*' eat the fíesh-of-Christ and drink his blòod¹⁵; *thén* we dwell-in-Christ, and Christ¹⁵ in *ùs* ¹⁵; we are onè-with-Christ, and Christ with *ùs* ²⁷;) sò' is the *dànger-great*¹⁴, if we receive-the-same *unwòrthily*. For *thén*—we are *gúilty*' of the body and blood of *Christ our Sàviour*; we eat and drink our *òwn damnàtion*¹³, not considering the *Lòrd's bòdy*¹⁵; we kindle *Gòd's wràth*¹⁵-against-us: we provoke him to plàgue¹⁶ us' with divers diséases, and sùndry-kinds of dèath.

Júdge therefore *yourséives*,—Brethren, that ye bé-not-judged of the *Lòrd*¹⁴: repènt ye trúly' for your síns pàst¹⁵; have a lively and stéadfast

ginning of the Exhortation, p. 63. The transition from Prayer to Exhortation must be clearly marked by a change in the manner of delivery, as well as in the direction of the looks.]

faith' in Christ our Sàviour¹⁵ ; amènd your lîves,¹⁷
 and be in pèrfect chàrity will àll-men¹³ : sò shall
 ye bé meét-partakers of those Hóly My'steries.
 —And abòve àll-things, ye must give móst
 hùmbles and heàrty thánks' to *God* the *Fàther*,¹⁵
 the *Sòn*,¹⁵ and the *Hòly Ghóst*, for the *redemp-*
tion-of-the-world, by the deàth and pàssion of
 our Sàviour Chríst, both *Gód* and *Màn*;¹⁴ who
 did hùmbles-himself, even to the death upon the
 cròss, for *ús*^(o) mîserable sînners, who lay in
 dàrkness and the shadow of deàth,³ that he
 might máke us the children of *Gód*,¹⁷ and exált-
 us to *everlásting life*.—And to the énd' that we
 should álwáys-remember' the excēding great
 lóve of our Máster and ónly Sàviour' Jesus
 Chríst' thus *dying*-for-us,¹⁶ and the *innumerable*
 bēnēfits, which' by his précious blòodshedding'
 he hath obtáined to us³—He' hath instituted
 and ordáined' hōly *my'steries*, as *pledges* of his
 lóve,¹⁶ and for a *continual remembrance* of his
deàth, to our gréat and éndless còmfort.
 To *Hím* therefore, with the *Fàther* and the
Hòly Ghóst, let us gíve (as we are móst
 bōunden)²⁷ contínual thánks ; submítting-our-
 selves whólly¹⁶ to his hóly will and pléasure, and

stúdying to sèrve him¹⁹ in *true holiness* and
righteousness all the dáy^s of our life.

THE INVITATION.

Yé²⁰ that do *trúly* and *éárnestly* repént-you of
 your sîns¹⁵, and are in lóve and chárity with
 your neìghbours¹⁵, and inténd to léad a *néw*-life,
 following the commandments of Gód¹⁶, and
 walking from *hénceforth*² in his hòly wáys ;—
 draw near with fáith, and take this Holy Sacra-
 ment to your còmfort ; and màke¹⁹ your *humble*
conféssion-to-Almighty-Gód²⁵, meekly knéeling
 upon your knèes.

A GENERAL CONFESSION.

̄Almighty Gód, Fát^her of our Lórd Jé^{sus}
 (10)

CONFESSION] In the delivery of many parts of the General
 Confession, the voice may, with great propriety, adopt some-
 what of a monotone, according to Rule 20.

Christ,²⁰ *Maker of áll-things, Judge of áll-men*—we *acknowledge* and *bewáil* our *mánifold* *síns* and *wickedness*, which *wé* from *time* to *time* most *grievously* have *commíttered*, by *thóught* *wórd* and *deéd*, against thy *Divíne* *Májestý*; *provóking* *móst jústly* thy *wráth* and *indignàtion-against-us*. We do *eàrnestly* *repént*, and are *heàrtily sórry* for *thése* our *mísdóings*; the *remèmbrance-of-them* is *grievous-unto-us*; the *búrdén* of *them* is *intòlerable*.—
 Have *mércy-upon-us*; have *mércy-upon-us*, *most* *mèrciful Fátther*; for thy *Són*, our *Lord Jesus Christ's-sake*, *forgíve-us áll* that is *pást*; and *gránt* that we may *éver hereàfter*, *serve* and *pléase-thee*, in *néwness-of-life*, to the *honour* and *glòry* of thy *náme*—*through Jesus Christ* our *Lòrd*.

Judge of all men] ‘Men’ are included under the term ‘things,’ in the expression ‘Maker of all things;’ therefore no contradistinction between ‘men’ and ‘things’ can be intended; consequently there appears no sufficient reason for adopting the following mode of reading, which is sometimes heard: ‘Maker of áll *things*, Judge of àll *mén*.’]

THE ABSOLUTION.

Almighty Gód, our heavenly Fátther, whó' of his *great mércy*' hath prómised forgiveness of síns to àll thém' that with hearty repéntance and trúe faìth' túrn-unto-him—have ME'RCY-upon-you: pārdon and délivér-you' from *àll* your ¹⁵*sìns*; confirm and strèngthen-you in àll ¹⁷*góodness*; and bríng-you to *everlàsting life*—through *Jesús Chríst* our Lórd.

THE ABSOLUTION] Dignity, solemnity, and an affectionate earnestness of manner, should characterise the delivery of the Absolution. A suitable change is required in pronouncing the subsequent 'comfortable words.'

THE CONSOLATORY SENTENCES.

Hear what *cómfórtable*-words' our Saviour Christ sáith' unto *àll* that trúly túrn-to-him.

Come unto *mé*, àll yé that tràvail' and are hèavy lādén,, and I' will refrèsh-you.

Sō Gód *lóved*-the-world, that he gave his *ónly-begotten Sòn*, to the énd' that àll that believe in *Hím*' should-not p''erish, but have *ever-làsting life*.

Héar-also' what St. Paùl-saith¹⁴ :

This is a trùe-saying' and worthy of àll-men to be received, That *Christ Jèsus*' came into the wórl'd' to *sáve sinners*.

Héar-also what Saint Jòhn-saith¹⁴ :

If àny-man sìn, we have an *advocate* with the *Fáther, Jèsus Chríst* the *righteous*¹³ : and hé²⁵ is the *propitiation*-for-our-sins.

Priest. Líft-up your *heàrts*.

Answer. We lift them úp' unto the Lòrd.

Priest. Let us give *thànks*-unto-our-Lòrd-God²⁵.

Answer. It is méet and right-so-to-do.

It is very mèet' ríght' and our *boùnden duty*, that we should' at àll tìmes¹⁶' and in àll pláces, give thànks unto thée, *Ō Lórd, Holy Fáther, Almighty, everlásting Gòd*.

THE TRISAGIUM.

Therefore, with *A`ngels* and *A`rch-angels*, and

Therefore, with angels] Praise and thanksgiving ought to be expressed with that warmth of manner which naturally arises from a heart filled with admiration, love, and gratitude towards our Creator, Redeemer, and Sanctifier. The voice of rapture and adoration will abound in the *rising* inflection.]

with ãll the còmpany of héaven³, we láud and mágnify thy glōrious náme, évermore práising-thee, and sáying, Hōly,, hōly,, *hōly*-Lórd Gòd⁽⁶⁾ of hósts—hèaven and eárlh' are fúll of thȳ glóry. *Glòry* be to thēe, *Ō Lórd móst hìgh*.

PROPER PREFACES.

Upon Christmas-Day, and seven Days after.

Because thou didst give *Jesus Christ'* thine¹³ *ònly Són*, to be born' as at thís-time' for ùs; ²⁶whó' by the operation of the Holy Ghósth' was made véry màn¹⁵, of the substance of the Virgin Mary his móther, and *thát'* without spòt of sín, to make ús' cléan from *àll*-sín. Therefore, with angels, &c.

Upon Easter Day, and seven Days after.

But *chíefly* are-we-bound-to-praise-thee²⁵ for the glōrious *resurrèction* of thy Són, *Jesus Christ'* *our Lórd*; for *Hé* is the véry *Páschal Lám̃b*:

which was offered-for-us, and hath taken away the *sín* of the *wòrld*; who' by his *de'ath*, hath *destròyed*-death; and by his rising to *life*-again, hath restòred to ús' *everlàsting*-life. Therefore, with angels, &c.

Upon Ascension Day, and seven Days after.

Through thy most déarly-beloved Són, Jesus Christ our Lòrd; who, after his most glòrious resurréction, manifestly appeared to àll his Apóstles, and in their sight' ascènded-up into héaven, to prepare a pláce for ús; that where *He''*-is, thither *wè* might álso-ascend,, and *réign*-with-Him' in *glòry*. Therefore, with angels, &c.

Upon Whitsunday, and six Days after.

Through *Jesus Christ our Lòrd*; according to whose most true prómise, the *Holy Ghost* came dówn, as at this-time, from héaven' with a súdden grèat sòund, ás-it-had-been a míghty wind, in the likeness of fiery tòngues lighting

upon the Apóstles⁴, to téach-them, and to léad them to áll trùth¹³; gíving them' both the gíft of divers lánguages, and also bóldness' with fèrvent zéál' constantly to preach the Gospel unto àll-nations; whereby *wè*¹⁹ have been brought out of *dàrkness* and *érror'* into the *cleàr líght*, and *trúe knòwledge* of *thée'* and of thy *Sòn' Jesus Christ*. Therefore, with angels, &c.

Upon the Feast of Trinity only.

Who art *òne Gód*, *òne Lòrd*; not *òne ónly pèrson*, but *thréè pèrsons in óne sùbstance*. For *thát* which we belíeve of the glòry of the *Fa'-ther*³, the *sàme-we-belíeve*¹⁸ of the *Sòn'* and of the *Holy Ghóst*¹⁷, without any dífference or inequality. Therefore, with angels, &c.

THE PRAYER IN THE NAME OF THE COMMUNICANTS.

We dó-not presúme' to còme to this thy táble²⁰,
O *merciful Lòrd*, trusting in our òwn *ri'ght-*

eousness,³ but in *thy* *mánifold* and *gréat mèrcies*. We àre-not *wórthy* so much as to gather-up the *crúmb*s under thy *tàble*. But *Thóu* art the *sáme*-¹³ Lord, whose *próperty*-is' *álways* to have *mèrcy*. Gránt-us-therefore'-grácious-Lórd, só to *éat* the *flesh*¹⁴ of thy *dèar Són* *Jésus Chríst*,¹⁶ and to *drínk* his *blo''od*,³ that *óur sínful bòdies*'¹⁴ may be made *cléan* by *hís*-body,¹⁴ and our *sóuls*' *wáshed* through his most *prècious blóod*;¹⁷ and that we may *ever-móre*' *dwèll* in *hím*, and *hé* in *ús*.

THE PRAYER OF CONSECRATION.

Álmighty Gód, our *heàvenly Fát*her,, *whó*' of thy *tènder mèrcy*' didst *gíve* thine *ónly Són*' *Jésus Chríst*' to suffer *déath* upon the *cróss*,¹⁶ for *òur redémption*; who *màde* *thére*,²⁶ by his *ón*e-*oblation*-of-himself, *ónce*-offered, a *fúll*, *pèrfect*, and *suffíciant sácrifice*, *oblátion* and *satisfáction*, for the *síns* of the *whòle wórld*; and did *ínstitute*, and, in his *Holy Góspel*, *commànd*-us to *contínue*, a *perpétual*-memory of *thàt* his *prècious déath*' until his *cóming aga''ín*—*heár*-us'-
O-merciful-Father, we most *hùmbly besèech*-

thee¹²; and gránt that wé, receiving²⁶ these thy creatures of bread and wíne, according to thy Son' our Saviour Jesus Chríst's hóly institútíon,¹⁶ in remémbrance of his deàth and pássion,² may be partákers' of his *most bléssed bódý* and *bloòd*: who' in the sàme-night that he was betráyed, took *breàd*¹⁴; and' when he had given thánks, he bráke-it' and gàve it to his discíples,⁴ sáyíng—
 (slow) Táke, eàt: this' is my *bódý*, which is given¹³ for *yòu*: dò this' in *remémbrance* of *mè*.—Like-
 wise, àfter súpper, he took the *cùp*¹⁴; and when he had given thánks, he gàve-it-to-them, sáyíng—Drínk-ye áll' of this: for this' is my' *blòod*⁶⁰ of the *Néw*-Testament, which is shed for *yòu* and for *mány*¹⁷, for the *remíssion* of *síns*. Dó THIS,²²

—in remembrance of *mè*] By accenting the word *me*, (the mode which is usually adopted,) the sentence seems to imply “Do this in remembrance of *me*, your best benefactor.”—The other mode however (Do this in *remémbrance-of-me*) has its advocates; and it may be properly introduced, according to Rule xxv., on repeating the words at the conclusion of the prayer.]

Drink-ye áll] The sense renders it absolutely necessary to pause *after* the word ‘all.’ By pausing *before* it, the sentence might be understood to mean, ‘Drink ye the *whole* of this.’]

as oft as ye shall drink-it—in *remembrance-of-me*.

Do *this* as oft] The word *this* is strongly emphatic. The implied meaning is, 'Not only eat the bread, but also do *this* (i. e. drink the wine) in remembrance of me.'



THE FORM OF ADMINISTRATION.

(c) The *Bódy* of our *Lórd Jésus Chríst*,¹⁵ which was gíven for *the''e*,¹⁴ preserve *thy''-body* and *sóul'* unto *everlásting life*. Take and eat *this*, in remémbrance that *Chríst*¹⁶ *díed* for *thée*,⁴ and féed-on-him in thy heàrt by fáith' with thànks-giving.

(c) The *Blódd*-¹⁴ of - our- Lord - *Jesus-Christ*,²⁵ which was shèd for *the''e*,² presérve thy bòdy and sóul' unto *everlásting life*. Drink *this*¹⁶ in *reme''mbrance-that-Christ's-blood-was-shéd-for-thee*,²⁵ and be thànksful.

Or thus :

(c) The *Blóod*²⁰ of our *Lórd Jésus Chríst*, which

— *life*] This word, in the Liturgy, generally means *happiness*, and therefore is emphatic.]

was shéd for *the'e*²,, présérve thy bòdy and sóul' unto *everlásting life*. Drink this, in remémbrance that *Christ's* BLOOD²² was shéd-for-thee,, and be thànkful.

THE POST-COMMUNION.

Our Fãther-which-art-in-héaven, &c. See p. 73.

Õ Lòrd and *heàvenly Fãther*,—we' thy humble servants, entírely desíre thy fãtherly góodness' mercifully to accépt' this our sácrifice of práise and thànksgiving¹³; most húmbly beséeching thee to gránt, that' by the mérits and deáth of thy Són *Jésus Christ*¹⁶, and through fáith in his blóod²⁵, wé and áll thy whòle Chùrch, may obtain remission of our síns, and all òTHER-benefits-of-his-passion²⁵. And *hére*' we offer and présent-unto-thee'-O-Lord—*oursèlves*²⁵, our *soùls*⁽⁹⁾ and *bódies*, to be a réasonable, hólý, and *lively*-sacrifice-unto-thee²⁵; húmbly beséeching-thee,

that *áll wé* who are partàkers of this hòly Com-
 múnion' may be fulfilled¹⁶ with thy gráce' and
 heávenly benediction. And although we be
 unwórthy, through our *mánifold sìn*s, to offer
 unto thee' *a''ny*-sacrifice,, yet we besēech-thee
 to accépt' this our *boùnden dútý and sèrvice*;¹³
 not weighing our *me''rits*,³ but pardoning our
offēces, through *Jésus Christ our Lòrd*—by'-
 whom and with-whom,¹⁴ in the ùnity of the¹⁵
 Holy Ghóst,, *áll hónour and glōry*' be unto *thée*,
 Ò Father Almíghty—*wórld* without *ènd*.

—all honour] This concluding passage requires those
 tones which are most expressive of fervent adoration.

THE GLORIA IN EXCELSIS.

(*) Glōry' be to GòD on *hígh*, and in *éárrth*'
 PEA'CE:¹³ GÒOD-WÍLL towards *mèn*.—We *praise*-
 (6)

We praise, &c.] The rising inflection upon these successive
 verbs, accompanied with a gradual swell of the voice as the
 series advances, will perhaps be most expressive of rapturous
 adoration.]

thee, we *bless*-thee, we *worship*-thee, we *glorify*-thee, we give *thanks-to-thee* for thy *great gló'ry*—*Ō Lord Gód, heàvenly King, Gód the Fàther Almìghty.*

6) *Ō Lōrd, the only-begotten Són, Jesu Christ,, O Lòrd Gód, Lám-b-of-God, Sòn of the Fàther,, that takest awày the síns of the wórl'd—have MERCY-upon-us. Thóu that tákest awày the síns of the wórl'd—have MERCY-upon-us. Thóu that tákest awày the síns of the wórl'd—reçèive our ¹⁸práyer. Thóu that sìttest¹⁹ at the rìght-hand of Gód the Fàther—have MERCY-upon-us;*

(*) For *thóu* ²²ONLY' art *hòly*; *thou* ²²ONLY' art the *Lòrd*; *thou* ONLY-*Ō-Christ*, with the *Holy Ghóst,, art mòst hìgh* in the glóry of *Gód the Fàther.*

For thou ONLY] The tones of supplication suited to the preceding paragraph, should here be exchanged for that fuller and louder voice with which this noble Hymn was introduced.—To mark clearly that we exclude the mediation of saints and angels, a strong emphasis may be admitted on the word 'only' every time it occurs in the paragraph.]

THE FINAL BLESSING.

The *peàce* of GÓD, which ^{as} pásseth àll under-
(or) stànding^s, kéepe your héarts and mínds' in the

The *peace*] The concluding Blessing presents the reader with one of the most difficult passages in the whole service. Its meaning will perhaps become more obvious by being expressed in a shorter, but equivalent form: "May the peace given by God the Father, keep you in the knowledge and love of the Father and his Son, Jesus Christ our Lord; and may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you now, and remain with you always." If this be the true meaning, does the usual mode of delivery convey this meaning distinctly? The climax in the original will be more marked, and the meaning of the whole rendered more clear, if a slight pause be made after 'love,' and the words 'of God and of his Son' be kept together, without admitting the usual pause after the word 'God.'

Some deliver the first part thus: 'The *peace-of-God*, which passeth all understanding, keep your hearts and minds in the *knowledge* and *love-of-God*, &c.' This mode would be good, if the sentence ended here; but our hearts are to be kept in the knowledge and love not only of God, but also of his Son, 'Jesus Christ our Lord.' The introduction of another person into the sentence, requires that a contradistinction between the two persons should be made by giving to each a separate and opposite inflection.]

—keep your hearts] i. e. keep your hearts in the love, and your minds in the knowledge, &c. The inverted parallelism is observable.]

knowledge and *love* of Gòd and of his SÓN, *Jésus*
Christ our Lòrd; and the BLESSING of God
Almighty, the Fàther, the Sòn, and the HòLY
 GHÒ^{14 and 19}ST—*bè amóngst-you*, and *remáin-with-you*¹⁵
 A'WAYS.

—all understanding] Some give a strong emphasis to the word '*all*.' This excites the idea of a contradistinction which does not seem to be intended.]

HòLY GHÒST,, *be amongst-you*] These words are sometimes delivered thus: 'Holy Ghòst-be-amóngst-you.' This mode is contrary to the general rule, that when a nominative (Blessing) is accompanied with inseparable adjuncts, a pause should be introduced before the verb. (See Rule II. p. 16.) In the present instance, by connecting the words 'Holy Ghost' so closely with 'be amongst you,' the hearers might be led to suppose, that the Blessing of the *Third Person* in the Holy Trinity was alone intended.]

—*bè amóngst-you*] The conclusion of the Blessing is frequently repeated thus: "Be amóngst-you and remáin-with-you, àlways." This mode connects the word '*always*' with '*be amongst you*;' but this would be tautology; for '*be amongst you always*' must be equivalent to '*remain with you always*.' The true meaning is '*Be amongst you now, and remain with you always*.']

—ALWAYS] Though this word should be pronounced distinctly and forcibly, yet it must not be converted into '*all ways*.']

In pronouncing this Blessing, affectionate earnestness may be superadded to the solemn and impressive manner which is required in the preceding parts of the Service. It is likewise highly proper, that the words, instead of being delivered in an

under tone, should be rendered audible to all. The practice of the Wise King deserves our notice : " And it was so that when SOLOMON had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, with hands spread up to heaven. And he stood, and *blessed* all the congregation of Israel *with a loud voice.*" 1 Kings viii. 55.

THE ADDITIONAL COLLECTS.

Assist-us *mercifully*'-O-Lord, in these our supplications and prayers; and dispose the way-of-thy-servants' towards the *attainment*' of EVERLASTING SALVATION; that, among all the changes and chances of this *mortal*-life, they may *ever* be *defended*¹⁹ by thy' most *gracious* and *ready help*, through *Jesus Christ* our *Lord*._(o)

Ō *Almighty Lord*, and *everlasting God*—vouchsafe' we beseech-thee' to direct, sanctify, and govern' both our *hearts* and *bodies*' in the ways of thy laws and the works of thy commandments; that' through thy' most mighty protection' both here and ever,, we may be preserved in *body* and *soul*—through our *Lord*_(o) and *Saviour Jesus Christ*.

Gránt, we beseéch - thee' - Almighty - Gód,
 that the *words* which we have héard' this-day'
 with our *óutward eàrs*¹⁴, máy' through thy gráce'
 be só gràfted *inwardly* in our *hea''rts*³, that
 they may brìng fòrth-in-us' the fruit of *gòod*
living, to the hónour and pràise¹⁹ of thy' náme,
 through *Jésus Chríst*' our *Lòrd*.
 (10)

Prevént-us'-O-Lórd, in àll' our dóings' with
 thy' most *grácious fàvour*¹⁶, and fúrther-us with
 thy *continual hélp*⁴; that in *àll*²⁵-our-works, *be-*
gún, continued, and *ènded* in THE'E., we may
glorify' thy hōly náme; and fínally, by thy
*mèrcy*¹⁹, obtain *everlàsting life*—through *Jesus*
Chríst' our *Lord*.
 (6)

Almighty Gód, the fountain of àll wísdom,,
 who knowest our necèssities *bèfore*¹⁴-we-ask, and
 our *ignorance i'n*-asking—we beseéch-thee' to
 have *compassion* upon our *infirmities*¹²; and
 thóse-things which' for our *unwóρθiness*' we
*dàre*¹⁴-not, and for our *blìndness*' we *cánnòt*-ask,,
 vouchsafe to *give*-us, for the *wóρθiness* of thy
Són' Jesus Chríst our *Lòrd*.

Almighty Gód, who hast prómised to héar the pétitions' of thém that àsk in thy Són's-name—we besēēch-thee' mércifully to inclíne thine éars to ús' that have made nów' our práyers and supplicàtions-unto-thee ; and gránt' that thóse things which we have fáith-fully àsked' according to thy' wíll,, may effèctually be obtáined' to the relief of óur necessity, and to the setting forth of thy' glóry—through Jesus Christ' our Lórd.

THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS, TO BE USED IN THE CHURCH.

Hath this Child' been alréady-baptized, or nò ?

If they answer NO ; then shall the Priest proceed as followeth.

* Déarly Belòved :—forasmuch as *all-men'* are concéived and bórn' in *sin* ; and that our SAVIOUR CHRIST saith—^(slow) *None* can enter into

* This address should be delivered in an easy, natural manner, and with as little reference to the Book as possible.]

the kingdom of Gód, except he be *regenerate* and *born anéw'* of *water* and of the HOLY GHÓST³;—I beséech-you' to call upon God the Fát²⁶her, through our Lord Jesus Christ, that of his *bounteous mércy*' he will grant to *this* *child*, thát-thing which by *nát⁴²ure*' he *cànnòt*-have;—⁽¹⁰⁰⁾ that he may be baptizéd with wáter and the *Hóly Ghòst*¹⁹, and received into *Christ's Hóly Chúr²²ch*, and be made' a *lively*-member-of-the-same.²⁵

Let us *práy*.

Álmíghty and *everlasting Gód*—whó' of thy *great mércy*' didst sáve Nóah and his fámily' in the A'rk' from pèrishing by wáter²⁶; and also didst sáfely léad' the children of Israel thy péople' through the Rèd Séa, figuring-thereby' thy *Hóly Ba¹⁹ptism*; and by the Bâptism' of thy wéll-beloved Son Jesus Chríst' in the river Jórdan, didst *súctify wáter*' to the *my'stical wáshing*-away of *sín*²⁶;—we beséech-thee' for thine *ínfinite mércies*, that thou wilt ME'RCIFULLY

—regenerate] This word being equivalent to 'born anew,' no pause should be introduced between them.]

—this child] Here look towards the child.]

look upon *this child*¹³; wásh-him and sánctify-him' with the HOLY GHOST; that hé, being delivered from thy' wráth, may be received into the árk of *Christ's Chùrch*; and being stédfast through *faith*¹⁵, jóyful through *hòpe*¹⁵, and ròoted in *cha'rity*², may só páss the *wáves* of this *tróoublesome-world*, that *finall'y* he may come to the *lànd* of *everlàsting life*; there to réign with theè' wòrld withòut énd—through *Jesus Christ*¹⁹ our *Lòrd*. *Amen*.

Almighty and *immortal Gód*—the áid of áll that néed,, the hélper of áll that flée-to-thee for súccour,, the *Lífe* of thém that *beliève*, and the *Resurrèction* of the *dea"d*;—we cáll-upon-thee for *this ínfant*, that hé' coming to thy *Holy Báptism*, may recéive *remission* of his *síns*' by *spíritual regeneràtion*. Recéive-him' O Lord,, ás thou hast *prómised*' by thy *well-beloved Sòn*,, sáying, *Ask*, and ye shall *hàve*; *sèek*, and ye shall *fínd*; *knóck*, and it shall be *opened-unto*-you: só *gíve-now*' unto ús that *àsk*¹⁴; let ús that *sèek*, *fínd*¹⁴; *ópen-the-gate*' unto ús that *kno'ck*³—that this ínfant' may enjoy the *everlàsting benediction*' of thy *HEA'VENLY*²²-washing, and may còme'¹⁹ to the *etérnal kíngdom* which thóu hast *prómised*' by *Christ* our *Lòrd*. *Amen*.

Hear the words of the Góspel, written by Saint Márk,, in the tenth chápter, at the thirteenth vèrse.

They brought young children to Christ, that he should tòuch-them; and his *disciples'* *re-bùked* - those-that-brought-them.²⁵ But when JE'SUS²¹-saw-it, he was *much displeased*; and sáid-unto-them, "*Suffer*²²-the-little-children-to-come-unto-me,²⁵ and *forbíd*-them *nòt*; for' of su'CH, is the *kíngdom* of Gòd. *Vérily* I sáy-unto-you, Whosoever' sháll-not *recéive*²¹-the-kingdom-of-God' as a *litttle chi''ld*,³ he shall *nòt enter*-therein." And he took-them-up in his àrms,¹⁶ put his hánds-upon-them, and *blèssed*-them.

Belóved,, ye hear in this Góspel' the words of our SAVIOUR CHRÌST; that he *commándered'* the children to be bròught-unto-him;¹⁵ how he *blàmed* thòse that would have kèpt-them fróm-him;¹⁷ how he *exhorteth* *áll*-men' to fòllow théir ìnnocency. Ye percéive, hów' by his outward gesture and déed' he declared his *good will*-towards-them; for he embráced-them in his àrms, he laid his hánds-upon-them, and blèssed-them. *Dóubt*-ye-not therefore, but ear-

nestly *believe*¹⁴, that he will likewise *favour* receive this *présent infant* ; that he will bráce-him' with the arms of his *mèrcy*¹⁵ ; th will gíve-unto-him the *blèssing* of *etèrnal* and make-him partáker' of his *everlasting dom*. Wherefore, we being thus persuad¹⁶ the good will of our Heavenly Father to this infant, declared by his Son' *Jesus Chr* and nothing dóubting' but that He *favours alloweth* this *chàritable-work-of-our's*, in b ing-this-infant to his *Holy Ba''ptism*—le fáithfully and devòutly give *thànks-unto-* and sáy——

(*Slow*) *Almighty and everlasting God, Heav Fátber,,* we give thee *humble thànks*, for Thou hast vouchsafed to cáll-us' to the k ledge of thy *gráce*, and *fáith* in *Thee* : *inc* this-knowledge,¹⁷ and *confi''rm*-this-faith-in *evermòre*. Give thy *Hóly Spìrit* to this ín that he may be *bórn agàin*¹⁸, and be made an of *everlasting salvátion* ; through our I JESUS CHRÌST—who líveth and reìgneth,¹⁹ *Thee* and the *Holy Spìrit,,* *nów'* and for *Amen*.

Dearly Belòved—ye have brought this c

hère' to be baptized;¹⁵ ye have prayed' that our
 Lord Jesus Christ' would vouchsafe to receive-
 him, to release-him of his sins,¹⁵ to sanctify-him
 with the Hòly Ghóst,,¹⁷ to give-him the *kíngdom*
 of *héaven'* and *everlasting life*. Ye have heard-
 also' that our Lord Jesus Christ' hath *promised*
 in his Góspel' to *grànt*¹⁴ all-these-things'-that ye
 have prayed-for: which promise,²⁵ *(slow)* He' for *his*-
 part, will' *mòst sùrely'* kéep and perfòm.
 Whérefore, *after*-this-promise made by Christ,
 this infant must also faithfully, for *his*¹⁴-part,
 promise' by yòu that are his *súreties*,²⁷ (until he
 come of age to take it upon himself,) that he
 will *(slow)* *renounce* the *devil* and *all* his *wòrks*,¹⁵
 and constantly believe *God's holy wòrd*, and
obediently keep his *commandments*.

I demánd-therefore,

Dóst-thou, in the name of this chıld, re-
 nounce the *devil* and all his wòrks;¹⁵ the vain
 pomp and glory of the *wòrld*, with áll cóvetous
 desires-of the-same; and the *càrnal*-desires of

—covetous.] Observe that this word is pronounced *covetus*.

the *fle''sh*,, so that thou wilt-not fólloiw, nor be lèd-by-them ?

Answer. I renounce them *àll*.

Dost thou believe in God, the Father Almighty, &c. (See p. 94.)

Answer. All this' I stéadfastly belèive.

Wilt thou be *baptized-in-this-faith* ?

Answer. That is my desìre.

Wilt-thou-then' obediently kèep' *God's holy will* and *commándments*, and wálk-in-the-same' àll the dáy's of thy life ?

Answer. I will.

Ō Mèrciful *Gód*—gránt' that the *ôld*¹⁴-Adam'

Dost thou believe] Some readers terminate these questions with the *rising* inflection, according to the general rule (v) applicable to interrogations commencing with verbs. But the manner in which the questions are here introduced, affords reason for adopting the opposite inflection. 'I demand therefore, Dost thou believe, &c.?' may be considered as equivalent to 'I demand therefore *whether* thou dost believe;' consequently, all these interrogatories may terminate with the *falling* inflection.]

Wilt thou be baptized] This and the following question seem to imply a reference to the preceding answer, and therefore may terminate with the *falling* inflection. 'As thou hast professèd-thy-faith, wilt thou be baptized-in-this-faith?' And again: 'As thou desirest to be báptized, wilt thou then keep God's commandments, and walk in the same all the days of thy life?]

in this chîld' may be *sò bu''ried*, that the *ne''w-*
man' may be *raised* ^{12 ex.} *ùp-in-him. Amen.*

Gránt' that all *càrnal*-affections' may *dîe*
in him, and that àll-things belonging to the
Spírit may *live* and *gròw-in-him.* ^{12 ex.} *Amen.*

Gránt' that he may have power and stréngth'
to have víctory and to triúmph' against the
dévil, the *wórld*, and the *flèsh.* ^{12 ex.} *Amen.*

Gránt' that whosoever is here dedicated to
Thée' by our office and *mínistry,* ² may also be
endued with *heavenly virtues,* ¹⁴ and *everlastingly*
rewarded, through *thy mèrcy,* O *blessed* LORD
GÓD, ¹⁹ who dost *live*, and *gòvern àll-things, wórld*
without ènd. Amen.

Almighty, everliving GÓD — whose most
dearly beloved Son Jesus Chríst, ²⁶ for the for-
giveness of our sins, did shed out of his most
precious síde' both *water* and *blóod*; and gave
commandment to his disciples' that they should
gó' *teách àll nàtions*, and *baptize-them* — ^(Slow) in
the name of the *Fàther*, and of the *Sòn*, and of
the *Holy Ghó''st*; — *regárd'* we besêech-thee'
the supplications of thy congregàtion; sànctify
this wàter ¹⁴ to the my'stical wàshing-away of
sín; and gránt that this chîld, nòw to be bap-
³

tized-therein, may receive the *fulness* of thy *grâce*, and éver remàin' in the nùmber of thy faithful and *elèct*-children; — through *Jesus Christ* our *Lord*. Amen.

Nàme-this-child.

N. I baptize-thee' in the nàme of the *Father*, and of the *Son*, and of the *Holy Ghòst*. Amen.

We receive this chıld' into the congregation of Christ's flòck; and do sign-him with the sign of the *cròss*, in tóken' that hereáfter he shall nót be ashámed' to confess the faith' of *Christ crìcified*, and mánfully to fìght under his bànn^{er}, against *sin*, the *wòrld*, and the *dévil*; and to contínue' *Christ's faithful soldier* and *sérvant* unto his *life's end*. Amen.

Seeing-now'-dearly-beloved-Bréthren,, that this chıld is *regènerate*' and grafted into the body of Christ's Chùrch,, let us give

We receive, &c.] The tone firm and declarative.

Seeing-now] The easy manner, recommended as suitable to the introductory address, may here be resumed.]

thànks unto Almighty Gód for thése bènefits,¹⁶
and' with one accord' make our *práyers*-unto-
him, that this child' may lead the *rést*-of-his-
life' according to *this* *beginning*.

Our Father which art in heaven, &c. See
p. 73.

We yíeld-thee *heartly thánks*'-most-merciful-
Fáther, that it hath pleased-thee to *regénate*-
this-infant' with thy *Holy Spirit*,³⁵ to receive him
for thine *own*-child' by adóption, and to *incór*-
porate-him' into thy *Holy Chùrch*.

And *humbly* we *beseech*-thee to gránt, that
hé,²⁸ being *dead* unto *sìn*, and *living* unto *righteousness*,
and being *buried*-with-Christ in his
dea'th,² may crucify the *óld*-man, and utterly
abólish' the *w'hole bòdy*-of-sin;²⁵ and that, as he
is made partaker of the *dea'th*-of-thy-Son,,³¹ he
may *álsò*-be-partaker' of his *resurrèction*; so
that' *finally*,¹⁹ with the *résidue* of thy *Hòly*
Chùrch, he máy be an inhéritor' of thine *ever-*
lasting kíngdom—through *Christ* our *Lòrd*.

EXHORTATION *.

Forasmuch as this chîld' hath promised by *yòu* his sùreties' to renounce the devîl and all his wòrks,¹⁵ to *believe* in *God*, and to *se'rve* him³—ye must *remémber*' that it is *yóur* parts and dúties' to see that this infant be *taught*,²⁷ (so soon as he shall be able to *learn*) what a *solemn vow*, *promise*, and *proféssion*' he hath hère máde by *yòu*.

And that he may *know*-these-things the *bétter*, ye shall cáll-upon-him' to *héar sèrmons*¹⁵; and *chiefly*-ye-shall-provide,²⁵ that he may learn the *Creed*, the *Lord's Prayer*, and the *Ten Commandments*, in the vùlgar tóngue¹⁷, and all óther-things' which a *Christian*¹⁴ ought to *know* and *believe*' to his *sóul's heàlth*; and that this chîld' may be virtuously bróught úp' to lead a gódlly and a Christian-life; *remembering álwáys* — (slow) that BA'PTISM' doth represent-unto-us our *proféssion*¹³; which is,—to fóllo¹³w the ex-

* The Minister may be here reminded of the marked change of manner, which again becomes absolutely necessary, in order to show the distinction between supplication to the Almighty, and an exhortation to our fellow-mortals.]

àmples of our *Sàviour Christ*, and to be mādè
 like unto *Him*¹³; that as *Hē* died and rose-again
 for *u's*³⁰, so should *wè* who-are-baptized' die
 from *sin*, and rise-again unto *righteousness*¹³;
*continually mortifying*¹⁹ àll our èvil and corrupt
 affèctions¹⁷, and *dàily proceding*¹⁷ in àll virtue'
 and gódliness of living.

Ye are to take *càre*' that this child be
 brought to the *Bishop*¹⁶' to be confírmèd-by-³
 him,, as soon as he can *sáy*' the *Creed*, the
Lord's Prayer, and the *Ten Commàndments*,,
 in the vùlgar tóngue¹⁷, and be further instrùctèd¹⁹
 in the *Chùrch Catechism*, sèt fòrth for thát pùr-
 pose.

THE ORDER FOR THE BURIAL OF THE DEAD*.

I' am the RESURRECTION and the LIFE, saith

* As these introductory sentences are to be pronounced by the minister in the open air whilst he *precedes* the corpse, it is scarcely possible that the mourners who *follow*, and at a considerable interval, should hear him perfectly, unless he speak slowly and distinctly, and with a loud voice. By turning his head to the side, he will afford those who are behind, a still further chance of hearing. The solemnity will

the LORD¹³:—hé that believeth in ME', though he were *déad*, yét shall he *live*¹⁴;—and whosoéver *liveth* and *belièveth-in-me*²⁵—shall NE'VER-die. St. John xi. 25, 26.

be heightened by making a *very long pause* between each of the sentences. Unless these precautions be adopted, the mourners will frequently enter the Church without having been able to distinguish one word of the impressive declarations with which this admirable service begins.]

—shall NEVER-die.] These words are interpreted in various ways. The signification adopted in D'Oyly and Mant's Bible from Dr. Jortin, is this;—"Christ has made such promises of a future life, and given so many consolations against the dread of a dissolution, that it ought no longer to be called by the odious name of *death*, but rather by the gentler appellation of *sleep*: and therefore Christ might truly say that his faithful servants shall never die." This meaning might be conveyed by the following mode of reading:—'shall *never* *díx*—he shall merely sleep'.

Some, however, would render the Greek *ὅτι μὴ ἀποθάνῃ εἰς τὸν αἰῶνα*, by 'shall not die for ever;' i. e. he shall die, but not eternally. The compilers of our Liturgy adopt this interpretation in the final collect of this very service. (See *infra* p. 205.) But this mode of rendering is contrary to that which is adopted where similar forms of expression occur in Mar. iii. 29. and John iv. 14. viii. 52. In these passages, *οὐκ εἰς τὸν αἰῶνα* is rightly translated by 'never,' rather than 'not for ever.' Be this as it may, it is very doubtful whether any mode of reading the words as they now stand in the text—'shall never die'—can possibly convey the meaning of 'shall not die eternally.' By supposing that the word 'thus' is implied before 'liveth,' a definite meaning

I *know*' that *my Redèemer liveth*, and that he shall stánd' at the láttèr-day' upon the èàrth. And thóugh' áfter my skín' wòrms destroy this bódý,³ yet' in my flésh' shall I sée GÒD:¹³ whom I shall sée for *mysèlf*, and *míne-eyes*-shall-behold, and nót anòther. Job xix. 25—27.

We *brought nòthing' into-this-world*; and it is cértain, we can *cárry-nothing' out*. The LÓRD' *gáve*; and the LÓRD' hath *taken away*; BLESSED²³'-be-the-nàme-of-the-Lòrd.²³ 1 Tim. vi. 7. Job i. 21.

PSALM XXXIX.

1. I said, I will take hèed to my wáys, that I offènd-not in my tòngue.

2. I will kéept my móuth, as it were' with a brídle,²² while the *ungòdly*-is-in-my-sight.²³

3. I held my tongue, and spake nòthing;¹³ I kept sílence, yea even from *gòod*-words;²² but it was pain and grièf-to-me.

would be given, which would relieve the reader from all difficulty: "He that believeth in me, though he were (be) dead, yet shall he live (i. e. live again); and whosoever [thus] liveth and believeth in me, shall *never*-die; i. e. shall never die *again*, as those shall who do *not* believe in me.]

4. My heart was hòt¹³-within-me; and while I was thùs mûsing, the *fire kindled*, and at last I spake with my tòngue.

5. (9) Lōrd, let me know mine ènd¹⁶, and the number of my dâys³, that I may be cêrtified hòw lóng I háve to live.

6. Behold, thou hast made my dâys' as it were' a *spân*²³-long; and mine áge' is even as NÒTHING in respect of THE'E; and verily, *every man livìng*²⁴ is *altogether*²⁵ VANITY.

7. For *mán*' walketh in a *vàin shádow*, and *disquìeteth*-himself-in-vain²⁵: he heapeth up *riches*, and cánnot tèll' *whò* shall *gáther*¹¹-them.

8. And nów'-Lord,, what is my hòpe? Truly' my hópe, is éven in THE'E.

9. Delíver-me from *àll* mine *offènces*; and máke-me-not' a rebùke unto the fóolish¹⁸.

10. I became dúmb, and opened-not my móuth⁴; for it was THY²²-doing.

11. Take thy plágue away-from-me¹⁴.—I am even CONSU'MED²²' by means of thy *heávy hàn*d.

12. When thóu with rebúkes' dost chásten

5. Lōrd] The transition here from narrative to supplication must be carefully observed.]

man for sîn,³ thou makest his beauty to consume away—like as it were a móth' frétting a gárment:¹³ ²² *evèry-man-therefore*' is but *vànity*.

13. ¹³ Hear my práyer, ¹² *Ō Lōrd*., and with thine éárs, consider my cálling: hól-d-not thy ¹² *peáce* at my téars.

14. For I am a *stranger* with thee, and a *só-journer*—as áll my *fàthers*-were.

15. O spáre-me a ¹⁹ *little*, that I may *récovér*-my-strength, ^(allow) before I gò hénce, and bé *nó-more* sèen.

Glory be to the Father, &c. (see p. 79.)

PSALM XC.

1. Lōrd, *Thóu* hast béen our réfuge, from óne-generation to anòther.

2. Before the mountains were brought fòrth,¹⁶ or ever the earth and the world were máde,, *Thou* art Gód, *fròm everlásting*, and *wórld without ènd*.

2.—from everlasting] i. e. "From the eternity that is past, before time began; to the eternity that is after, when time shall have encl." DR. A. CLARKE.

3. Thou turnest man to destrùction¹³: agáin-thou sáyest, Côme-again, ye children of mèn.

4. For a *thóusand yèars'* in Thȳ-sight, are but as *yèsterday*; seeing *thàt* is pást' as a watch in the night.

5. As soon as thou scátterest-them, they are even as a *slèep*¹³; and fade away súddenly' like the *gràss*.

6. In the *mórning'* it is gréen, and groweth úp; but in the *èvening'*¹⁴ it is cut dówn, dried úp, and withered.

7. For we consúme awày in thy displeásure; and are afráid at thy wráthful indignàtion.

8. Thou hast set our misdeeds befóre-thee, and our *sécret-sins'* in the líght of thy còunte-nance.

9. For when *Thou* art *a'ngry*,, àll our dáy's are gòne¹³: we bring our years to an énd, as it were a tále that is tòld.

10. The dáy's of our áge' are *three-score* years and tèn; and though mèn be so stróng, that they còme to *fóur-score*¹⁴ years,, yet is their

4. For a thousand years] The meaning of this verse is more clear and forcible in the Bible translation:—"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

strèngth *thén*, but lábour and sòrrow¹³ : so sòon pàsseth it away, and we are gòne.

11. But who regárdeth the pówer of thy wràth ? for even thereáfter as a man féareth, só is thy displeàsure.

12. *Só* teàch-us to nùmer our dâys³, that we may app'ly our héarts unto wisdom.

13. Tùrn-thee'-O-Lord, at the lást²⁵, and be gràcious-unto-thy-servants.

14. O sàtisfy-us with thy *mércy*, and *thát* sòon ; só shall we rejoíce and be glád' àll the dâys of our life.

15. *Comfort-us-again* *nów'* áfter the time that thou hast *plágued-us*⁴, and for the *yéars* wherein we have súffered advèrsity.

16. Show thy *servants* thy *wórk*, and their *chíldren* thy *glòry*.

17. And the glōrious Májesty' of the LORD our Gōd' be upōn us ; *pròsper*²⁶-thou' the work

11.—even thereafter as a man, &c.] Probably the meaning is, 'Even thereafter (i. e. accordingly) as a man feareth Thee little or much, so is thy displeasure much or little.'—"Who is there that duly lays to heart the effect of thy anger, and considers that it is proportioned to our piety or disobedience?"—TRAVELL.

of our hánds-upon-us;—O pròsper THÓU' our hándy-work.

Glory be, &c.

1 COR. XV. 20.

Now is CHRIST' risen from the déad, and become the *f'irst*-fruits of thém that slèpt.¹³ For since by *màn*¹⁴ came *de'ath*,¹⁵ by *mán*' came álsó' the RESURRECTION-of-the-dead.²⁵ For as in

1 Cor. xv. 20.] As this portion of the Scripture is printed in the book of Common Prayer without the usual division into verses, it is particularly necessary for the Reader to observe the several parts of the Apostle's argument, and to distinguish the several transitions, by pauses and suitable change of manner.]

Now is CHRIST] It is not necessary to read this passage in the manner in which it would be read when connected with the preceding verses: 'If Christ be not raised, your faith is vain, &c. But now is Christ risen from the dead.' When these latter words are detached from the context, the auxiliary 'is' would be no longer emphatic. The word 'now' (a *conjunction* in this place), must be considered as expletive. In the original it serves to connect the argument.]

RESURRECTION-of-the-dead] In support of this mode of reading, two reasons may be assigned: 1., the words 'of the dead' might be omitted without injuring the sense; as in the Acts—"when he preached Jesus and the Resurrection;"—2., if the sentence were expressed thus, 'For since by man

*A'dam'*¹⁴ *àll die'*³⁰, even so' in CHRÍST, shall *àll* be made ALÍVE.

But évery-man in his ówn òrder: CHRÍST, the *fìrst-fruits*; áfterward, *thèy* that are *Chríst's*, at his còming. Then cometh the ÉND¹³, when he shall have delivered up the kíngdom to GÓD¹³, even the FÁTHÉR; when he shall have pùt dówn' *àll rùle*, and *àll authórity*, and *pòwer*. For he must réign' till he hath pút' àll énemies under his fèet. The LA''ST-enemy-that-shall-be-destroyed²⁵, is DE'ATH. (For HE' hath put A'LL²² things-under-his-feet. But when he saith, *a''ll*³ things'-are-put-únder-him²⁵, it is manifest' that *he is excepted'* which did pu'r-all-things-ùnder-him.)²⁵ And when àll-things shall be subdúed-unto-him³, then shall the Són also *himsèlf*¹⁹ be *sùbject* unto *Hím'* that did pút àll things ùnder-him¹³: that GÓD—may be *àll* in *àll*.

came death, by man came also the resurrection from death,' the emphasis would certainly be laid upon 'resurrection,' and continued over 'from death,' because the word 'death' had been previously expressed in the sentence. (Rule xxv.) But the expression, 'the resurrection from death' is equivalent to 'the resurrection from the dead;' therefore the latter words should be read in the same way as the former.]

E'lse ;—what shall they-do' which are *baptized-for-the-dead*, if the dead' *rise-not-at-all* ? Why are they then *baptized-for-the-dead* ? And why stànd we in jeópardy' évery hòur ?—I protest by your rejoicing which I have in Christ Jesus our Lórd—I *díe dàily*. If, after the manner of men, I have fought with beasts at E''phesus,, what *advàntageth* it me, if the dead *rise nót* ? Let us eát and drink ; for tomórrów' we díe.—Bé-not *decèived*. E'vil commúnica-tions' corrupt góod mànners. Awake to right-eousness, and *sin nót* ; for *some*' have-not the knówledge of Gòd. I speak *this*' to your *shàme*.

But—sòme-man will sáy, Hòw'-are-the-dead-

Else] The Apostle here reverts to the subject of the 20th verse, 'Christ is risen from the dead.' To show this to be the case, a considerable pause must precede.]

—baptized for the dead] i. e. "baptized in the faith and profession, as of other articles of the Creed, so of this, in particular, of the resurrection of the dead, and consequently in hope of the resurrection."—*Hammond, Burkitt, Pyle*.—See D'Oyly and Mant's Bible. No mode of reading however can give any very clear meaning to this difficult passage.]

Bé not *decèived*] The delivery here must be authoritative, and slower.]

But—sòme-man] Another change of manner is here required.]

raised-up²⁵? and with WHA'T-body-do-they-come?
 —Thou FÒOL! that which thou sòwest¹⁴, is not
quickenèd, except it *die*. And thát which thou
 sówest, thou sówest-not *thàt*-body that *shàll*-
 be, but *báre gràin*¹⁴ (it may chance of whéat, or
 of some òther-grain); but GÒD' giveth it a bódý'
 as it hath pleàsèd-him¹³; and to évery-seed his
 o'wn²²-body. A'll *flèsh*²² is not the *sáme*-flesh¹¹; but
 there is *óne-kind-of-flesh*' of *mèn*¹⁵, another' of
*beàsts*¹⁵, anòther' of *fishes*, and anóther' of *birds*.
 There are also *celéstial*-bodies, and bodies *ter*-
rèstrial. But the GLÒRY' of the celéstial is o''ne³⁰;
 and the glòry of the terréstrial' is *anòther*.
 There is *óne-glory*' of the *sùn*¹⁵; and anóther-
 glòry' of the *mòon*¹⁵; and anóther-glòry' of the
*stàrs*⁵: for òne-star' differeth from anóther-star'
 in glòry. Sò álsò' ^(also) is the RESURRE'CTION of
 the DE'AD. It is *sòwn* in *corrùption*¹⁴; (*) it is
ra''ised' in *incorrùption*: It is *sòwn*' in *dishò*-
nour; (*) it is *ra''ised*' in GLÒRY: It is *sòwn* in
weàkness; (*) it is *ra''ised*' in PÒWER: It is *sòwn*

Thou fòd! This expression appears equivalent to "How
 great is thy folly!" and therefore it may terminate with the
 conclusive inflection.]

a *nátural*-body; ¹⁷(*) it is *ráised'* a SPÍRITUAL-body.

There is a *nátural*-body, and there is a *spíritual*-body. And so it is wríten, 'The *fírst* man' A'dam, was made a *líving sòul*;—the LA'ST-Adam,, was made' a QUICKENING SPÍRIT.

Howbeit, *thát* was not *fírst* which is SPÍRITUAL, but *thát* which is *nátural*; and *àfterward*, *thát* which is *spíritual*. The *fírst*-man' is of the *eárrh*, *eàrrhy*: the SE'COND-man' is the LÓRD from HEA'VEN. A's is the *eárrhy*, ³such are they that are *eàrrhy*; and as is the *heávenly*, *sùch* are *théy*-also' that are *heávenly*. And *ás* we *háve*-borne' ¹⁴the *ímage* of the *ea''rthy*, ^{3*}we *shàll* *úlso*-bear' the *ímage* of the HEA'VENLY.

Now *this*-I-say,-brethren,, that *flèsh* and *blóod*' CA'NNOT-inherit the *kíngdom* of *Gód*; ¹¹neither can *corrúption*' inherit *íncorrúption*.

Behold, I show you a *my'stery*; ¹³we shall *nòt* *àll* *sléep*; ¹¹but we *shàll'* *àll* be CHA'NGED—in a *mòment*—³²in the *twínkling* of an *èye*—²²at the LA'ST TRU'MP.

For' the *trumpet* shall *sound*, and the DE'AD'¹⁴ shall be *raised* I'N CORRUPTIBLE, and we' shall be CHA'NGED. For this *corruptible*'¹⁴ must put on IN'corruption; and this *mortal*' must put on I'MMORTALITY.

So, when *this corruptible*' shall have put on incorruption,¹⁴ and this *mortal*' shall have put on i'mmortality;³ then shall be brought to pass' the saying that is written—(*) DE'ATH' is *swallowed-up* in VI'CTORY! O *De'ath*, whére is thy *sting*? O *gra've*, whére is THY'-victory?²⁵

The *sting*-of-death' is *sin*; and the *strength*-of-sin, is the *Làw*. But' thànks be to *Gód*, which giveth ú's-the-victory—through our LÓRD' JE'SUS CHRÌST.

(c) Therefore'-my-belóved-Bréthren,, be y¹⁹ *stedfast, unmoveable, álways abòunding* in the

—and we' shall be *changed*] i. e. we who are then alive.

—giveth ús the-victory] God no longer alloweth *déath* to have the victo'y, but he now giveth it to ús.]

Therefore, my beloved brethren] The tone of animated and lofty triumph, which is well adapted to the delivery of the preceding paragraphs, should here be exchanged for a calm, deliberate manner, suited to the affectionate and

wòrk of the LÓRD; forasmuch as ye knów'
that your *labour*' is not in VA'IN'-in-the-Lórd.²⁵

THE SERVICE AT THE GRAVE.

Mán²⁰ that is bórñ of a wóman,, hath but a
short-time to *live*, and is *full* of MISERY. He
cometh *up*, and is cut *down*' like a FLÓWER.
He fleéth, as it were a SHA'DOW; and never
continueth in *one stày*.

In the *midst* of *life*, we are in DEA'TH:¹⁵—
of whóm may we seek for súccour, but of
THER''-O-Lórd, who' for our *síns*' art *justly dis-*
pleàsèd.

Yet, O LÓRD GOD most *hóly*, O LÓRD most
mighty, O *holy* and most *merciful* SA''VIOUR,,
deliver-us-not' into the *bitter páins*' of ETE'RNAL-²²
death.

Thou knówest'-Lórd, the sècrets of our
héarts;⁴ shút-not thy *merciful* ears to our
práyer;¹² but *spáre*-us, LÓRD most hòly,¹⁵ O GÓD

earnest exhortation with which this admirable chapter con-
cludes.]

most mighty,¹⁵ O hóly and mérciful *Sáviour*,,
 thou most worthy *Judge éternal*,, súffer-us-not'
 at our *làst hóur*, for any pàins of *Déath*' to fall
 from THEE.

* Forasmuch as it hath pleased *Almighty God*,
 of his *great mercy*, to take unto himself the
*sòul*¹⁶-of-our-dear-brother' hère depàrted³,, we
 therefore commit his *bódy*' to the gròund¹⁵:
 eàrth to eàrth; áshes to áshes; dùst to dùst;
¹⁰(*) in *sure and certain hope*' of the RESURRECTION
 to ETE'RNAL LIFE, through our LORD' JESUS
 CHRÌST¹³; who shall change our *vìle-body*' that
 it may be like unto his GLÓRIous-body,, accord-
 ing to the *mìghty wórking*, whereby he is áble'
 to subdue A'LL-things to Himself.

I heard a voice from *Heaven*, sáying-unto-
 me, Wríte,, From *hénceforth*, *bléssed-are-the-*
dead' which díe in the LÒRD¹³: E'ven só, saith
 the *Spirit*⁴; for they rést from their làbours.
 Rev. xiv. 13.

Lòrd, have *mércy-upon-us*.

* After a considerable pause, a suitable change of manner
 is required in pronouncing the simple, but impressive form
 of interment.

CHRIST, have *mèrcy*-upon-us.

Lòrd, *hàve mèrcy*-upon-us.

Our Fàther-which-art-in-Héaven—hállowed' be thy nàme ; Thy kìngdom' cóme ; Thy wíll' be dònè in Eàrth, ás it is' in Heàven.—Gíve-us thís-day' our dáiely brèad ; and for⁽⁶⁾gíve-us our tréspasses, as wè for⁽⁶⁾gíve thém' that tréss-pass against ùs ; and léad-us-not into temptá-tion,, but delíver-us from èvil.

̄Almighty Gód,,²⁶ with whóm do líve the spírìts of thém that depàrt-hence in the Lòrd, and with whóm' the sòuls of the faìthful, after they are delívered from the búrden of the flèsh, are in jòy and *feli'city*—we gíve-thee *heàrty thánks*, for that it hath pléased thee' to deliver thís our *Bróther*' out of the *míseries* of thís sínful wòrld ; besēēching-thee, that it may pléase-thee' of thy gràcìous goódnèss' *shortly* to accomplish the number of thine *elèct*, and to *hasten* thy *kìngdom* ; that wè, with áll thòse that are departed in the trúe faìth of thy hòly nàme,² may have our perfect consummátion and blíss'¹⁶ both in bòdy and sòul, in thy *eternal* and *everlasting glòry* ; through *Jesus Chríst* our Lòrd.

THE COLLECT.

Ō *merciful* GóD, the Father of our *Lord*
Jesus Christ who is the *Resurrection* and the
Life; in whom whosoever *believeth*, shall *live*¹⁴
 though he *die*; and whosoever liveth and be-
 lieveth in Hím, shall *nòt-die ete''rnally*; who
 also hath táught us, by his holy Apostle' Saint
 Paúl, *not* to be *sórry*, as men *without hope*, for
 thém that sleép in *Hi''m*;—We meekly be-
 seēch-thee-O-Fáther, to raise *ús* from the
deáth of sín unto the *life of righteousness*; that
 when *wé-shall-depart-this-life*²⁵, we may rēst in
Hím, as our hópe-is' this our *Bròther*-doth;
 and that, at the *general Resurrection* at the lāst
 dáy, we may be found *accéptable-in-thy-sight*;
 and receive *thàt bléssing*, which thy well-be-
 loved Són' shall then pronounce' to áll that
 lóve and feàr Thée,, sáying, “ *Cóme*, ye blessed
 children of my Fáther,, receive the kíngdom'
 prépared-for-you from the beginníng of the
 wórlđ.”—Grant thís, we beseēch-thee¹⁹ O *merci-*
ful Fa''ther,^(o) through *Jesus Christ*, our *Mediator*
 and *Redèemer*.

The *Gráce*' of our Lórd *Jésus Christ*,¹⁵ and

the *Lôve'* of Gôd^{is}, and the *Fellowship'* of the
Hôly Gha'st—be with-us áll' *tovermòre* *.

* To say that the Burial Service should always be read slowly and impressively, may appear superfluous; but the author, having formerly had the charge of a London parish in which the funerals were very numerous, knows by experience, that frequent and immediately successive repetitions of the service, powerfully tend to produce a habit of rapid delivery; and therefore he feels assured, that a few words of caution may not be unnecessary. Many a clergyman insensibly acquires this habit; and is quite unconscious of it himself, though it may be very striking to others. The sentiments being familiar to him, his mind has no difficulty in accompanying the words, however rapidly they may be uttered; but the case is often materially different with regard to the hearers. Among the train of mourners at a funeral, probably there may be some who have seldom or never heard the service before: such persons will hardly be able to join in the prayers, unless they be read with distinctness and deliberation. (A similar remark is applicable to all the *occasional offices* of the Church.)—This mode of delivery is still further necessary, since the supplicatory part of the service takes place in the open air.—It should also be recollected, that on these occasions the congregation frequently includes dissenters from our establishment, whose natural prejudices will either be diminished or encreased, according as the service is read in a solemn and impressive, or in a hurried and careless manner. Indeed, any thing that, in the mode of officiating, *looks* like haste or indifference, is offensive to all, and naturally subjects the minister's piety to suspicions, which the most exemplary discharge of the other parts of his

sacred office will scarcely be able to remove.—Nor let it be forgotten, that at such times the heart is frequently softened by sorrow; even the most inconsiderate are taught to think, and the most hardened are made to feel: on such hearers, the service, if read with proper solemnity and earnestness, is likely to produce the most beneficial effects; and thus, through the divine blessing, the ‘Burial of the Dead’ may become spiritual life to the living.]

. Whilst this sheet was passing through the press, the author had the gratification to find, that several of the sentiments contained in the preceding note, had been enforced with the weight of episcopal authority: “Few things give greater offence, or create more estrangement from the Church, than a hasty and slovenly manner of performing the *occasional offices*. These seem to have been drawn up with an immediate view to effect on the minds of individuals, at a time when it is particularly desirable that they should receive good impressions. Thus in the *office of baptism*, the foundations of our faith, the terms of the Christian covenant, and the instruction to be given to children, are set forth so clearly and fully, that no one who listens with attention can be ignorant of his obligations to Christ, or his duty to his own family. The careless performance of the Service defeats this good intention; the ceremony passes off as a matter of course, and is regarded as a mere formality. How beautifully, again, in the *Burial Service*, are the considerations of the frail tenure of life, the comfortable promises of immortality, and the certainty of a judgment to come, adapted to the state of the heart, when it is prepared by affliction to listen to the warnings, or to receive the consolations of religion! But the effect depends on the minister; if he is careless and cold, or shews signs of haste and impatience, the mourner who follows, in all the excitement of sorrow, the remains of a friend or relation to the grave, retires disappointed and grieved at an indifference

so little in accordance with the awful solemnity, so offensive to his own feelings. This latter Service, in particular, is often attended by those who are not in the habit of resorting to our places of public worship, and may sometimes afford the only occasion of awakening the conscience of the profane or immoral, or softening the prejudices of Dissenters. It is therefore the more to be lamented, that, through want of attention, it should ever produce a contrary effect. I will not conceal that I have occasionally heard complaints on these subjects; and though I am aware that in populous parishes the strength of the minister must be sometimes exhausted by the incessant recurrence of these duties, I do not think it too much to expect that he should use a little exertion, (recollection, perhaps, I should say) to overcome his lassitude. If he reflects for an instant on the nature of the service, he will perform it with due solemnity. I am persuaded that no serious man will regard these matters with indifference."—See p. 17, of a Charge delivered to the Clergy of the Diocese of London, at the Visitation in July 1826, by William, Lord Bishop of London.

APPENDIX
ON
PRONUNCIATION.

THE
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PROCESSIONAL

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APPENDIX.

THOUGH errors of pronunciation in the public ministering of a Clergyman, are trifles in comparison of "truth of doctrine and innocency of life," still they ought to be carefully avoided. Deviations from the common usage of speaking arrest the attention of the higher classes of society, interrupt the current of thought, and turn it from the matter to the manner, from the meaning of the words to the pronunciation of them. And not only is this effect produced upon the giddy and irreligious, but sometimes even upon the grave and devout. This consideration gives to the subject an importance which will influence the student who is anxious to perform his duty, in every respect, and towards all classes of hearers, to the best of his ability; and may perhaps induce him to devote a little time to the perusal of the following pages, in which are incorporated some of the remarks and rules of Walker and other writers, on the subject of pronunciation.

PRONUNCIATION.

Dr. Johnson's general rule, that "those are to be considered as the most elegant speakers who deviate least from the written words," has been justly censured by Mr. Walker. It has already led to much innovation, and, in many cases, produced diversity of pronunciation

where previously there was uniformity. For example : Those who are guided by the spelling, sound the final unaccented vowel distinctly in *heaven, open, evil, reckon, reason, &c.*, in which words it formerly was always suppressed ; (see sections 15, 16, 17.) They likewise sound the *a* distinctly in the terminations of such words, as *nobleman, combat, &c.* instead of adopting the obscure, intermediate sound which approximates to the sound of *u* ; (see section 11. b.) They also give to some consonants in certain situations their alphabetic sounds, instead of admitting after them that liquid sibilant which constitutes an analogy that runs through the language : thus they say *vir-tue* for *vir-tshue*, *na-ture* for *na-tshure*, *censure* for *censhure*, &c. (see section 6.) By following the above-mentioned principle, these discrepancies of pronunciation must increase to an infinite extent, because the words in most common use, are those which are pronounced with the widest deviation from the spelling. Instead therefore of admitting a rule which tends to make " confusion worse confounded," Walker recommends, that the analogies and tendencies of the language should be studied, as the best guides in orthoepey. But as Johnson's rule is much more easily adopted than Walker's, it is not surprising that the former should have more followers ; among whom, it is very natural that young clergymen should be included, particularly at the commencement of their professional labours. Hence are heard extraordinary changes in the pronunciation even of the most common words in the Church-Service, in defiance of decided custom : thus, *are, have, burial, apos-tle, epis-tle, folk, idol, covet, covenant, &c., &c.* are frequently sounded exactly according to the spelling, instead of being sounded in the usual manner.

as if they were spelt thus: *arr, hav, ber-ri-al, apos-sl, epis-sl*, (the *t* silent in both these words)—*foke, idul, cur-et, cur-e-nant*, &c. &c.—But “* No man,” says the ingenious author of ‘The Theory of Elocution,’ “has a right to question any customary manner of sounding a word, who is unacquainted with the general rules that secretly influence custom.—Should the investigation necessary for arriving at these *data* be deemed too laborious, then let it not be thought too much to follow implicitly an orthoepist like Walker, who really had made the investigation: excepting only in those cases in which, to agree with him; would be to violate indubitable usage—cases which will sometimes occur from the variation of usage since his Dictionary was written.” But where is this usage to be learned? Walker’s remark will serve to guide us: “Neither a finical pronunciation of the court, nor a pedantic Grecism of the schools, will be denominated respectable usage, till a certain number of the general mass of speakers have acknowledged them; nor will a multitude of common speakers authorize any pronunciation which is reprobated by the learned and polite.”

Though Walker’s valuable Dictionary is in every one’s hands, (it is now passing through the twenty-seventh edition,) still some advantage may be derived from bringing into one view, what are considered by that distinguished orthoepist to be some of the remarkable tendencies which prevail in the pronunciation of the language †.

* Smart’s Theory, &c. p. 43.

† The student may consult with great advantage Smart’s ‘Practical Grammar of English Pronunciation,’ a work which deserves to be generally known.

REMARKABLE TENDENCIES OF PRONUNCIATION.

1. Compound and derivative words generally shorten the vowel which is long in the primitive words: thus, *shepherd* from *sheep-herd*, *vineyard* from *vine-yard*, *Christmas* from *Christ-mass*, *Michaelmas* from *Michael-mass*, *breakfast* from *break-fast*, *fore-head* from *fore-head*;—*meadow* from *mead*, *primer* from *prime*, *pollard* from *poll*, *knowledge* from *know*, &c.

2. The antepenultimate accent generally shortens the vowel, when a single consonant, or two that are proper to begin a syllable, intervene between it and the next vowel: thus *nature*, *natural*; *parent*, *parentage*; *penal*, *penalty*; *simon*, *simony*; *globe*, *globular*; *patron*, *patronage*; *mètre*, *metrical*.

Exception (a). U is never thus shortened: thus, *cube*, *cubical*; *music*, *musical*; *lunar*, *lunary*; *humour*, *humorous*.

Exception (b).—The antepenultimate accent does not shorten the vowel (unless that vowel be *i*) when the following syllable has in it a proper diphthong beginning with *e* or *i*, as *ei*, *eo*, *ia*, *ie*, *io*, *iu*, *eu*, or *iou*:—Ex. *A-theist*, *me-teor*, *me-diate*, *a-lien*, *oc-ca-sional*, *me-dium*, *ou-trageous*, *har-mo-nious*.^{*} But so great a propensity

^{*} The same rules and exceptions prevail in the usual English mode of pronouncing Greek and Latin. Hence the long vowel in *rado*, *deme*, *vise*, *gene*, is shortened by the antepenultimate accent in *rad-ere*, *dem-ere*, *vise-ere*, *gen-ere*; hence the first vowel is sounded long in *ha-beo*, *me-neo*, *ra-pio*, and short in *hab-ui*, *mon-ui*, *rap-ui*; hence we say, *sta-tio* and *stat-ua*, *me-ter*

(says Mr. Walker) have vowels to shrink under this accent, that the diphthong in some words, and analogy in others, are not sufficient to prevent it: thus *vāliant*, *re-tāliate*, *nātional*, *rātional*.

3.—The secondary accent * in derivative words generally shortens the vowel which is long, though unaccented, in the primitive words. Hence the first vowel which is lengthened in *de-prive*, *re-péat*, *profūne*, becomes short, through the influence of the secondary accent, in *dep'-riva'tion*, *rep-eti'-tion*, *prof'-a-na'-tion*.

(a) The exceptions to this effect of the secondary accent, are similar to those which take place under the antepenultimate accent: viz. when *u* occurs; as *lucubrate*, *lucubra'tion*; *plū-rify*, *plū-rifica'tion*; or when the following syllable contains a semi-consonant diphthong beginning with *e* or *i*: (see exception (b) under the antepenultimate accent;) thus the long *e* in *dē-viate*, *mē-diate*, continues long in *dē-viation*, *mē-diation*, *mē-diator*.

and *met-uor*. An observance of the principles which guide our pronunciation in English, will prevent that diversity which often prevails among those who wish to retain the usual English mode of pronouncing Greek and Latin. These remarks are not applicable to the system of pronunciation adopted at the Charter House; which, since the pronunciation of the ancients is lost, comes recommended by its practical utility in facilitating the acquisition of an accurate knowledge of the 'longs and shorts.']

* The secondary accent is that stress which is occasionally placed in words of four or more syllables upon some other syllable besides that which has the principal accent. Thus, accent is placed on the *first* syllable of *con-ter-sation*, *commendation*, besides the principal one on the *third* syllable, when the word is *not* preceded by an accented syllable. But when it is so preceded, the secondary accent is not used: thus *polite conversation*; *great commendation*.

4.—The past tense frequently shortens the vowel which is long in the present tense: thus, *bīt* from *bite*; *sāid* from *say*; *rīad* from *read*; and *hīard* from *hear*.

5.—*W* has a peculiar power over the sound of the succeeding vowel: hence the sound given to *o* in *worm*, *word*; and the broad sound given to the *a* in *water*, *wan*, *quantity* (*kwo*ntity), *quality*, (*kwo*lity) *qualify* (*kwo*lify,) &c. The *u* which always follows *q*, is sounded like *w*; and as *w* always communicates a broad sound to *a* in the syllables *al* and *ant* when under the accent, analogy clearly requires that the broad sound should be adopted in *quality*, *qualify*, *quantity*, &c.

6.—An aspirated hissing is given to *T*, *D*, *S*, *Z*, *X*, and soft *C**, immediately after the accent (either primary or secondary), and before proper diphthongs beginning with *e* or *i*; likewise often before *u*.

(a) *T* is sounded like *sh* in the combinations *tia*, *tial*, *tian*, *tiate*, *tient*, *tience*, *tion*, *tious*; as in *minutia*, *partial*, *partiality*, *tertian*, *expatiate*, *patient*, *patience*, *nation*, *captious*, &c.

(b) *T* is sounded like *tsh* in the combinations *teous*, *tue*, *tuous*, *tual*, *tune*, *ture*, *tute*; likewise when *t* follows *s*, *n*, *x*; as in *righteous*, *virtue*, *virtuous*, *spiritual*, *fortune*, *nature*, *statute*; *bestial*, *question*, *frontier*, *admiration*, &c.

“ This pronunciation of *t* extends to every word in which the diphthong or diphthongal sound begins with *i* or *e*, except in the termination of verbs and adjectives,

* On minutely considering the position of the organs of speech when pronouncing these consonants and vowels, it appears that this sibilation promotes ease of utterance. See Walker's Principles, art. 459; also Smart's 'Practical Grammar of English Pronunciation.' pp. 68, 212.

which preserve the simple in the augment, without suffering the *t* to go into the hissing sound: as, *I pity, thou pitiest, he pities or pitied; mightier, worthier, twentieth, thirtieth, &c.* This is agreeable to the general rule, which forbids adjectives or verbal terminations to alter the sound of the primitive verb or noun."—WALKER

(c) *D* is sounded like *j* in *soldier, grandeur, verdure*; and like *dj* in *educate, education*, pronounced *ed-jucate, ed-jucation*.

Walker gives it as his opinion, that the aspiration of the *d* will be sufficiently expressed by introducing the consonant *y* before the vowel. The usage of the present day has certainly followed this opinion: thus *hideous, odious, India, Indian, &c.* are commonly pronounced as if written *hid-ye-us* or *hid-yus; ode-ye-us* or *ode-yus; Ind-ye-a* or *Ind-ya; Ind-ye-an* or *Ind-yan* *.

(d) *S* is sounded like *sh* in the combinations, *seate, sient, sion, sure, sue*; as in *nauseate, transient, dimension, censure, issue, &c.*

(e) *S* is sounded like *zh* when preceded by a vowel or vowel-sound: as in *occasion, Ephesians, pleasure, &c.*

(f) *Z* is sounded like *zh* in *glazier, grazier, vazier, azure, razure, trapezium.*

(g) *X* is sounded like *ksh* in *axiom, flexion, crucifixion, anxious, &c.*

(h) *C* is sounded like *sh* in *ocean, testaceous, social, assocate, internecion, and in similar combinations.*

* In speaking of these words, and likewise of *piteous, duteous, &c.* Mr. Smart observes, that analogy is strictly in favour of an aspirated pronunciation; but custom is not equally decisive. "Here the speaker may take a middle course: let not the hissing sounds which incline to come between, be carefully avoided, and the organs of speech in passing from *t* or *d* to the vowel, will of themselves slightly introduce them." Smart's Theory, p. 40.

(i) N.B. It must be carefully remembered that the foregoing remarks are restricted to the case of *unaccented* syllables. When the accent falls on the vowel immediately *after* *T, D, S, X,* and soft *C,* those letters retain their proper sound : as *satiety, tune ; endure, due ; pursue, suicide, suit ; anxiety ; financier* (finanseer), *society.*

The only exceptions are *sugar* and *sure,* with their compounds.

ELEGANCIES OF PRONUNCIATION.

7. A custom prevails, especially among the higher classes *, of pronouncing *a* in the following combinations, like the *a* in *fat*, rather than the *a* in *far*.

amp sample, example.

ance chance, chancellor, dance, France, askance,
glance, lance, advance, &c.

slan slander, slanderous.

ans answer (anser).

ant grant, plant, slant, &c.

ass glass, grass, lass, pass, &c.

* When the custom of the higher classes differs from that of the lower, the former should be followed, for this reason : their pronunciation is, in many instances, adopted from regard to some principle, either right or wrong ; and a deviation from their practice immediately attracts their notice, and for the moment takes off their attention from the subject which the clergyman is delivering ; whereas, the pronunciation of the lower classes, is adopted from habit, not principle, and any peculiarity in the speaking of others does not arrest their attention.]

<i>ast</i>	cast, castle, fast, last, lasting, mast, (<i>master</i> retains the <i>a</i> as in <i>far</i>) nasty, vast, fantastic, bastion, alabaster, &c.
<i>ask</i>	ask, basket, cask, flask, task, &c.
<i>aft</i>	after, craft, abaft, waft, &c.

Many of these words were formerly written with *u* after the *a*, and pronounced accordingly; "but since the *u* has vanished, the *a* has been gradually pronounced slenderer and shorter, though the termination *mand* in *command*, *demand*, &c. formerly written *commaund*, *de-maund*, still retains the long sound inviolably." WALKER.

8. — THE LIQUID SOUND OF *K*, *C*, AND *G* HARD,
BEFORE *A* AND *I*.

The liquid sound of these consonants before *a* sounded as in *far*, and before *i*, distinguishes the polite pronunciation of London from that of every other part of the island. This pronunciation is nearly as if the *a* and *i* were preceded by *e*. Thus, *kind* is sounded as if written *ke-ind*; *card* as *ke-ard*, and *regard* as *re-ge-ard*. The sound of the consonant is hereby softened and better united with the subsequent vowel. Mr. Walker has shown that this is not a fanciful peculiarity, but a pronunciation arising from a regard to euphony and the analogy of the language; that it is admitted by most writers on orthoepey; and that it is not the offspring of the present day, as it was mentioned even by Ben Jonson*. Among the words

* See Walker's Principles, Nos. 92 and 160; and Smart's Grammar of Pronunciation, p. 67, art. 52.

in which this liquid sound is peculiarly observable, the following, with their compounds, require to be mentioned: *sky, kite, kind, calf, calves, car, carcass, card, cart, carp, carpet, carpenter, carve, carbuncle, carnal, cartridge; gürden, garland, garter, garment, garnish, garniture, guard, regard, gird, girt, girl, guide, guile, guise, gaunt, gauntlet.*

9.—FAULTY PRONUNCIATION OF ACCENTED VOWELS.

The irregular sound of *o*, as heard in the words *dove, love*, &c. is frequently disregarded by those who think themselves bound to follow the spelling. Such speakers require to be reminded that *o*, when under the accent and followed by *m, n, v*, or *th*, very frequently has the above-mentioned short sound of *u* as in *cub*. This pronunciation is required in *comfort, company, combat, comrade*, &c. among, *mongrel, monger, ton, tongue*, &c. *covet, covenant, oven*, &c. *other, mother, doth*, &c.

The same sound is to be admitted in a few instances before *z* and *r*; as in *dozen, cozen; borough, attorney, thorough* *.

U, following *r*, sometimes assumes the sound of *oo*, instead of its sound in *cube*. This happens in the following words, and in their compounds: *truth, truly, brute, ruin, ruler, unruly, frugal, cruel, crucify, prudent, Druid, fruit*, &c.

The following faults in the pronunciation of accented vowels are principally provincial; but as they are some-

* See No. 165 of the 'Principles' prefixed to Walker's Dictionary.

times, through inadvertence, committed even by those who are in other respects accurate and elegant speakers, and as they extend to a considerable class of words, they require to be noticed.

In *catch, gather, having, thanks, thanksgiving*, &c. the *a* is often incorrectly sounded as *e*, as if written *ketch, gether, heving, thanks, thanksgiving*. *Get, forget, yet, instead*, are altered into *git, forgit, yit*, and *instid*; since into *sence*; whilst *justly, justice, such, shut*, &c. are frequently pronounced *jestly, jestee, sech, shet*.

To change *er* or *ir*, when under the accent and followed by a vowel, into *ur*, is an error which may be considered altogether provincial; but as the words in which it is observable, are of frequent occurrence in the Holy Scriptures, in the Church-Service, or in sermons, it may be useful to mention it. In this mode of pronunciation, the words *imperative, heresy, merry, verily, error, miracles, irritate*, &c. are altered into *impur-ative, hur-esy, murry, vur-ily, urror, mur-acles, urritate*,

10.—PRONUNCIATION OF UNACCENTED SYLLABLES.

“ Besides such imperfections in pronunciation as disgust every ear not accustomed to them, there are a thousand insensible deviations in the more minute parts of language, as the unaccented syllable may be called, which do not strike the ear so forcibly as to mark any direct impropriety in particular words, but occasion only such a general imperfection as gives a bad impression on the

whole. Speakers with these imperfections, pass very well in common conversation; but when they are required to pronounce with emphasis, and for that purpose to be more distinct and definite in their utterance, here their ear fails them: they have been accustomed only to loose, cursory speaking, and for want of firmness of pronunciation, are like those painters who draw the muscular exertions of the human body without any knowledge of anatomy. This is one reason, perhaps, why we find the elocution of so few people agreeable when they read or speak to an assembly, while so few offend us by their utterance in common conversation. A thousand faults lie concealed in a miniature, which a microscope brings to view; and it is only by pronouncing on a larger scale, as public speaking may be called, that we prove the propriety of our elocution."—WALKER.

11. — ALLOWABLE FLUCTUATION IN THE SOUND OF
SOME UNACCENTED VOWELS AND DIPHTHONGS.

(a) *A*, final in a syllable without accent, receives a sound between that of *a* as heard in *ah*, and that of *u* in *fur*. Ex. *a*-bound, *tra*-duce, *di-a*-dem, *ide-a*.

(b) *A*, followed by a consonant in a syllable without accent, receives a sound which wavers between that in *at* and that in *ut*. In colloquial pronunciation it will tend towards the latter sound; in deliberate reading or speaking, it will decline less from the former. Ex. *combat*, *nobleman*.

(c) *O*, followed by a consonant in a final syllable without accent, acquires the sound of short, or shut *u*, as heard in *tub*; and if not in a final syllable, it *approaches* that sound.

In a final syllable, *o* is sounded decidedly as *u*: thus mammoth, cassock, method, pistol, custom, author, carrot, &c. are pronounced mammuck, cassuck, methud, &c.

The same sound is adopted in the numerous class of words ending in *on*, *sion*, and *tion*; as tendon, bludgeon, syphon, million, champion, centurion, occasion, nation, &c.

The case is the same in unaccented monosyllables:—thus, ‘The sense of (*uv*) words is learned from (*frum*) use.’

(d) *O*, not in a final syllable, *approaches* the sound of short *u*: command, conjecture, recollect, recommend. Consult Walker’s Dictionary on these words.

(e) The sound of *u* which comes after *l*, *j*, *s*, *t*, and *d*, circumstanced as in *lute*, *sluice*, *juice*, *censure*, *leisure*, *nature*, *verdure*, wavers between the sound of *u* as heard in *rude* and that in *cube* *.

(f) The words *the*, *to*, *your*, *for*, *my*, vary in their sound according to their situation.

When *the* precedes a word beginning with a vowel, the *e* is sounded plainly and distinctly; but when it precedes a consonant, it has a short sound, little more than the sound of *th* without the *e*. This difference will be perceptible by comparing *the oil*, *the air*, &c. with *the pen*, *the hand*, &c. It is obvious in the following couplet:—

“Some, foreign writers, some our own despise;
The ancients only, or the moderns prize.”

* See Smart’s ‘Theory,’ &c. p. 37.

To, likewise, is pronounced long before a vowel, and short before a consonant. This distinction will be evident, by the following examples: *to ask, to end, to open, to utter, to begin*. "One man went *to* Eton; another went *to* London."

Your and *for*, when unaccented, have their vowels shortened into a sound like that heard in *fur*: "Give me your (*yur*) hand; I wish for (*fur*) help *."

When *my* is not accented, the *y* is pronounced as the *y* in *ably, lady*.



12.—FAULTY PRONUNCIATION OF UNACCENTED VOWELS.

E, i, o, in unaccented syllables, are erroneously sounded like short *u*; and *u* like *e*.

I. In unaccented *commencing* syllables,
e final in the syllable, is improperly sounded like short *u*:

event, *äv*-vent; especial, *üs*-special; before, *büf*-fore;
believe, *bül*-lieve; beneath, *bün*-neath; peruse, *pür*-ruse;
repent, *rüp*-pent, &c.

i final in the syllable †, is improperly sounded like *üh*:

* Another intermediate sound, namely, between the *a* in *fate* and *w* in *fur*, is sometimes given to the *i* in *virtue, virgin*, &c.; but it is here omitted, on account of its not being very generally adopted.]

† When *i* ends a syllable immediately before the accent, it is sometimes pronounced long, as in *vi-tality*, where the first syllable is sounded exactly like the first of *vial*; and sometimes short, as in *digest*, where the *i* is pronounced as if the word were written *de-gest*. Consult Walker's 'Principles,' No. 115 to No. 138; also Smart's 'Practical Grammar,' pp. 113, 134.

bisect, *būh*-sect; direct, *dūh*-rect; digest, *dūh*-gest; minute, *muh*-nute, &c.

o final in the syllable, is improperly sounded like *u* * : obey, *ub*-bey; oblige, *ub*-blige; opinion, *up*-pinion; society, *sus*-siety, &c.

II. In unaccented *middle* syllables,

ible is improperly sounded like *ubble* : visible, vis-ubble, &c.

il _____ *ul* : family, fam-ully, &c.

isy _____ *ussy* : hypocrisy, hypoc-russy, &c.

ity _____ *utty* : charity, char-utty, &c.

o _____ *un* : agony, agun-ny, &c.

u _____ *e* : particular, partic-e-lar, &c.

regular, reg-e-lar, &c.

monument, mon-e-ment.

augury, aug-e-ry.

III. In unaccented *final* syllables,

ed is improperly changed into *ud* : committed, committed, &c.

el _____ *ul* : gospel, gospul, &c.

enn _____ *unn* : solemn, solunn, &c.

ence _____ *unoe* : patience, patiunoe, &c.

ent _____ *unt* : silent, silunt, &c.

es † _____ *ux* : wishes, wishux, &c.

ess _____ *uss* : goodness, gooduss, &c.

eth _____ *uth* : sinneth, sinnuth, &c.

ip _____ *up* : worship, worup, &c.

is _____ *ut* : spirit, spirut, &c.

ite _____ *ut* : infinite, infinut, &c.

ow _____ *ur* : window, windur, &c.

The termination *ful* is sometimes incorrectly pro-

* The fluctuating sound of the *o*, noticed in p. 225, takes place when *o* is followed by a consonant in the syllable.

† *E* is properly sounded as *u* in *final* unaccented syllables before *r* : as in *writer*, *reader*, pronounced as if written *writur*, *readur*; but in *commencing* unaccented syllables, as in *erroneous*, *eruption*, &c., *e* retains the sound it has in *met* and *me*.

nounced with the short sound of the *u*; thus *beautifŭl*, *dutifŭl*, &c. instead of *beautifull*, *dutifull*.

13. — SUPPRESSING UNACCENTED VOWELS WHERE THEY SHOULD BE SOUNDED, AND SOUNDING THEM WHERE THEY SHOULD BE SUPPRESSED.

The termination ED in the past tense and participle.

Most clergymen think that the verbal and participial *ed* should be distinctly sounded in reading the Church-Service. This practice is supposed to help to form a dignified distinction between the language of divine worship and that of ordinary conversation.

The exception, according to Walker, is when the *ed* is preceded by a vowel: thus he recommends that the *e* should be suppressed in *justified*, *glorified*, &c. This exception is admitted for the evident purpose of preventing the difficulty of utterance, occasioned by the hiatus of the vowels. For this reason the exception should extend to words ending with *y* or *w*, when those letters are sounded as vowels: as in *obeyed*, *strayed*, *owed*, *bestowed*, &c. The elision of the *e* in words having these and similar terminations, is uniformly adopted by Poets; who, though very uncertain guides with respect to the position of accent, must be admitted to be good judges of what sounds are to be regarded as smooth and harmonious. It must however be noticed, that if the accent does not immediately precede the *w*, that letter seems to acquire the power of a consonant: thus in the word '*hallowed*,' in the Lord's Prayer, the general ear seems to

require that it should be pronounced *hallo-wed*; which forms a very harmonious trisyllable, very easy to be pronounced when followed by a pause, or by a word which admits an accent, as is the case in the prayer:—‘hál-lowéd bé thy name.’

But with respect to the rule itself, it is deserving of remark, that, though most clergymen admit it to be right in theory, very few are uniform in their practice of it. They adhere to it with tolerable regularity perhaps in the unvaried parts of the service; but they frequently neglect it when reading the Psalms and Lessons, the Epistles and Gospels: so that the vowel in *ed* is sometimes distinctly sounded in one part of the sentence, and suppressed in another. As this irregularity is exceedingly prevalent, it ought to be ascribed to some general cause; and such may be found, possessing very extensive, though secret influence upon the practice of most readers. Their ear inclines them unconsciously to prefer those which are the more harmonious sounds, and the organs of speech naturally slide into that mode of pronunciation which is attended with least effort.

Though it is readily allowed, that, in many cases, the distinct sound given to *ed* may contribute to harmony and facility of pronunciation, yet it sometimes will be found to produce a contrary effect, by its adding to the number of unaccented syllables, and thereby increasing the difficulty of utterance, and by producing an unpleasant repetition of similar sounds. For example: ‘believed on in the world; received up into glory’—if the the final *ed*’s are to be sounded in this passage, the reader will feel that considerable effort is required in order to pronounce the words distinctly and smoothly. This difficulty arises from the intervention of four feeble

unaccented syllables between the principal accent on *believed* and *world*, *received* and *glory*. To lessen the difficulty, a pause would be required after *believed on*, and after *received up*. On the contrary, the sentence would be pronounced with greater facility, and certainly with greater force, by admitting the elisions :—‘ *belièv’d-on in the wórld ; recéiv’d-up into glòry.*’ And here a doubt naturally arises whether the objection, which has been urged by Mr. Addison and by most modern writers on elocution, against the clustering of consonants which is produced by suppressing the vowels, may not have been carried too far. The elision of the *e* in the verbal terminations *edst*, is indeed always harsh ; and that in *est* is generally so ; and therefore is seldom adopted. But the elision in the termination *ed* is, in many cases, not at all harsh. The consonants may indeed have a crowded appearance to the eye, but they do not sound unpleasantly to the ear : for instance, the contracted words *simi’d*, *oppress’d*, *distress’d*, may be thought to be barbarous in their look ; but the actual sound of them rhymes with *wind* and *Inde*, *lest* and *rest*—sounds which are surely not unharmonious.—A similar remark may be extended to verbs in which *l* precedes the terminational *ed*, as *assembl’d*, *settld*, *troubl’d*, *mingld*, *kindld*, *saddld*, *sprinkl’d*, &c. the sounds of which, as they are usually pronounced in conversation, are not inferior in smoothness and ease of utterance to *assemb-led*, *sett-led*, *troub-led*, &c.

“The common opinion,” says Mr. Smart, “that a syllable cannot be formed without the aid of a vowel, is erroneous, at least in regard to the English language. Why should not consonants be capable of forming syllables, since many of them are in so great a degree vocal?”

Besides, the sound of contracted words is frequently

softened by being placed before a word beginning with a vowel: thus, if there is any harshness in the sound of the word *sinn'd*, it is removed by the position of the word in the following example 'sinn'd against Heaven:': here the first word slides smoothly into the second, and is attended with as much harmony as when the vowel is not suppressed, and certainly with much more ease of utterance;—sinned against heaven.' A similar remark may be applied to the expression, 'afflicted and distressed in mind,' &c. The last letter of the contracted word pronounced *distrest*, flows very harmoniously into the following vowel, '*distrest in mind*,' &c.; and the cacophony arising from the rapid recurrence of the syllable *ed* in '*afflicted and distressed*,' would be avoided. From the preceding considerations the following inferences may perhaps be fairly deduced:

The propriety of sounding or of suppressing the *e* in the participial and verbal termination *ed*, will depend upon the position of the word. The suppression will be proper when it will promote ease of utterance by lessening the number of unaccented syllables, or prevent an unpleasant *tautophony*.

In the Lord's Prayer, though the word 'hallowed' may, with much harmony, be pronounced as a trisyllable, yet it appears almost necessary not to give it the same pronunciation at the end of the fourth commandment—'wherefore the Lord blessed the seventh day and hallowed it.' If *hallowed* should here be pronounced as a trisyllable, an accent must be given to the word '*it*;' because three unaccented syllables in succession cannot be uttered; and as this word is the last in the sentence, there will be great probability of its receiving more accent than it ought to have, and of becoming almost emphatic,—a distinction not required by the sense. Right

meaning, therefore, as well as ease of utterance, will be consulted by saying 'hàllow'd-it' rather than 'hállowed it *.'

The suppression of the *e* in the following instances which occur in the Church-Service, would perhaps either promote ease of utterance, or prevent harshness of sound :

- 1.—declar'd unto mankind—
Our fathers have declár'd unto us—
—númber'd with thy sàints—
—sáv'd from our ènemies—
—órder'd by thy góvernance—
—estáblish'd among us—
—gáther'd together in thy name—
—scatter'd the proud—
—promis'd to our forefathers.
- 2.—visited and redeem'd his people—
—erred and are deceiv'd—
—afflicted or distress'd.

In conclusion it must be mentioned, that some clergy-men, and even some in the most dignified stations, never make any difference between the pronunciation in reading the language of Scripture and the Church-Service, and that which is adopted on all other occasions : conceiving that sufficient distinction is produced by a general solemnity of delivery.

In the words, *aged, beloved, blessed, cursed, learned, winged*, when used as ADJECTIVES, the final *e* is

* It is worthy of remark, that this word occurs eleven times in Milton's poems, and is always pronounced *hallow'd*. This however may be accounted for by the nature of the metre in all the instances in which the word is used.

seldom suppressed even in common conversation *; it is therefore not to be suppressed in reading the Scriptures or the Liturgy.

Adverbs formed by adding *ly* to participial adjectives ending in *ed*, very often retain the sound of *e* in those very words which suppressed it before the composition took place: thus, the *e* is sounded in *assuredly*, *advisedly*, *unfeignedly*, &c.



14. THE TERMINATION *EL*.

E before *l*, in a final unaccented syllable, must always be pronounced distinctly: thus, *rebel*, *model*, *angel*, *gospel*, *apparel*, *lintel*, *gravel*, *bowel*, &c.

The exceptions are *shekel*, *weasel*, *ousel*, *nousel*, *navel*, *ravel*, *snivel*, *hazel*, *noze*, pronounced as if written *shikle*, *weasle*, &c.



15. THE TERMINATION *EN*†.

E before *n*, on the contrary, in a final unaccented syllable, and not preceded by a liquid, should always be suppressed: as *harden*, *garden*, *burden*, *bounden*, *roughen*,

* Except when compounded with another word; as 'A full-ag'd horse, a sheath-wing'd insect.'

† The remarks under Section, 15, 16, and 17, require the particular notice of those who are inclined to follow the spelling as their guide in pronunciation.

*taken, shapen, sharpen, chosen, lighten, hasten**, *chasten, fasten, listen, glisten, christen, moisten, often, soften, wheaten, heathen, strengthen, burthen, smitten, begotten, graven, heaven, leaven, given, brazen, flaxen, &c.*; pronounced *hardn, gardn, burdn, &c. hāsn, chāsn, &c.*

The same elision takes place in compounds, as *garduer, burdnsome, &c.*

Even after a liquid, the *e* is sometimes suppressed: as in *fallen, stolen, swollen*; pronounced *falln, stoln, swolln*.

EXCEPTIONS.—*Hyphen, jerken, hymen, aspen, paten, sloven; sudden, kitchen, chicken, pattens, mittens.* In these words the *e* is sounded; in the five last, it has the sound of short *i*.

16. THE TERMINATIONS *IL* & *IN*.

"*I* before final *l* and *n*, must be carefully pronounced, the contrary utterance being gross and vulgar: *pencil, vigil, pupil, griffin, urchin, resin, germin, Latin.*

Only three exceptions are admitted; namely, *evil, devil, and cousin*, pronounced *e-vl, dev-vl, cuz-zn.*"—SMART.

All the words ending in unaccented *il* and *in*, appear to be derived from the Latin, French, or Italian. It is probable that the persons who first introduced them into our language, introduced with them somewhat of the foreign mode of pronouncing these unaccented termina-

* *hasten*] In this word, and in the eight following, the *t* is silent.

tions ; which would become current, because it did not interfere with the sound of any other unaccented terminations pre-existing in the English tongue. Hence it may be inferred that the terminations *il* and *in*, have always been sounded distinctly.

With regard to the exceptions, it is observable that *devil* and *evil* are of Anglo-Saxon origin. Of the former Johnson says, that, on account of its derivation, "it were more properly written *divel*." *Evil* also ends with *el* in the original. Therefore it is not improbable, that, as in numerous other words terminating in *el*, the *e* has always been suppressed, and these two words have ever been sounded *dev-vl* and *e-vl*.

Cousin is indeed a French word ; but from our national love of *punning*, it is not unlikely that it has in English been commonly pronounced like the verb to *cozen* ;—so, at least it was in Shakspeare's time : Hotspur exclaims,

" Why, what a deal of candied courtesy
This fawning greyhound then did proffer me !
Look—' *When his infant fortune came to age*'—
And ' *Gentle Harry Percy*,'—and ' *kind cousin* '—
The devil take such COZENERS !"

17. THE TERMINATION ON.

The *o* is suppressed in the final unaccented syllable *on*, preceded by *c, k, d, p, s, t, z* ; as in *bacon, beacon, beckon, reckon ; pardon ; capon ; prison, reason, season, treason, poison, crimson, person, lesson ; cotton ; blazon, &c.* pronounced *baen, beacn, &c.*

Walker remarks that "this suppression of the *o* must not be ranked amongst those careless abbreviations found only among the vulgar, but must be considered as one of those devious tendencies to brevity, which has worn itself a currency in the language, and has at last become a part of it. To pronounce the *o* in those cases where it is suppressed, would give a singularity to the speaker bordering nearly on the pedantic; and the attention given to this singularity by the hearer, would necessarily diminish his attention to the subject, and consequently deprive the speaker of something much more desirable."

The exceptions, particularly observable in solemn speaking, are *unison*, *diapason*, *horizon*, *weapon*. When *x* or *n* preceds the *t*, the vowel is pronounced distinctly; as in *wanton*, *sexton*; and frequently so after *l* in the names, *Stilton*, *Wilton*, *Melton*, *MILTON*. It is to be remembered, that in all these words the termination *on* is sounded *un*.

18. SUPPRESSING THE VOWEL-SOUND IN THE TERMINATIONS *tion* and *sion*.

"There is a vicious manner of pronouncing these terminations by giving them a sharp hiss, which crushes the consonants together, and totally excludes the vowels, as if *nation*, *occasion*, &c. were written *na-shn*, *occa-shn*, &c. These terminations, which are very numerous in

the language, ought to be pronounced as distinctly as if written, *nashun, occazhun*." WALKER.

19. SUPPRESSING *t* WHEN IT OCCURS BETWEEN TWO *s*'s.

This fault is frequently observable in pronouncing the following words in the Church-service: *lost sheep, Christ's sake, hosts, requests, wastes*; which are incorrectly sounded as if written *loss sheep, Chriss sake, hoss, requess, wase*. A similar suppression of *t* is sometimes heard in saying *subsanse*, instead of *substance*.

20. SUPPRESSING *H* WHERE IT OUGHT TO BE SOUNDED; AND INVERSELY.

H ought always to be sounded at the beginning of words, except in the following and their compounds: *heir, heiress, honest, honesty, honour, honourable, hour, herb, herbage, hospital, hostler, humble*. In *humour* and its compounds, the first syllable is sounded as if written *yew**.

* A similar pronunciation, though not admitted by Walker, is generally given where the sound of long or open *u* terminates the syllable in words derived from the French language: as in *human, humane, humanity, humanize, humeral, humid, humidity, humectate*. In the French, from which these

[A custom appears to be gradually prevailing of sounding the *h* in some of the words in the above list; viz.—*herb*, *herbage*, *hospital*, *hostler*, and *humble*. Those who adopt this innovation, probably are not aware of the cause of the other mode of pronunciation. All the words beginning with a silent *h*, are derived from French words, in which that letter is not sounded. It is therefore probable, that the custom of omitting the *h* has continued ever since the first introduction of the words after the Norman conquest. This influence of derivation will explain why the *h* has hitherto been silent in *herb* and *herbage* (those words being borrowed from the French,) and why it has always been sounded in *herbal*, *herbalist*, *herbarist*, *herbous*, *herbid*, *herbaceous*, *herbescient*—words derived from the Latin.]

“They who are endeavouring to correct the habit of omitting the aspirate *h*, generally stop when they come to that letter, in order to draw in a large quantity of breath, which they expel with violence. An attention to correct speakers will amend both these faults.”—SMART.

words are borrowed, the *h* is pronounced like *y*. But in the word *hue* (*hue and cry*) it is probable that the *h* has been generally sounded, because it is sounded in the French word. In words of Dutch or Saxon origin, as *huge*, *how*, *however*, the *h* is pronounced distinctly.]

21. SUPPRESSING *H* BEFORE *W*; ALSO IN *SHR*;
AND IN THE TERMINATION *TH* *.

The aspirate *h* is often suppressed, particularly in the pronunciation of the capital, where we do not find the least distinction between *while* and *wile*, *whet* and *wet*, &c. In the pronunciation of words beginning with *wh*, we ought to breathe forcibly before we pronounce the *w*, as if the words were written *hoo-ile*, *hoo-et*, &c.

The principal exceptions are *who*, *whose*, *whom* (pronounced *hoo*, *hooze*, *hoom*), *whoever*, *whoso*, *whosoever*, *whomsoever*; *whole*, *wholly*, *wholesale*; *wholesome*, *wholesomely*, *wholesomeness*; *whoop*—in all which the *w* is silent.

[The *H* is sometimes improperly omitted in pronouncing words beginning with *shr*; thus *shrill*, *shrink*, *shrunk*, &c. are occasionally sounded as if written *srill*, *srink*, *srunk*, &c.]

The aspirate is likewise dropt by some speakers in the terminational *th*; they pronounce *sixth*, *sixthly*, &c. as if written *sirt*, *sirtly*, &c.]

* These two latter faults are common, though unnoticed by Walker.]

22. SOUNDING *R* TOO STRONGLY OR TOO FEBBLY.

“*R* has two sounds in our language; one which may be called rough, and the other smooth.—The smooth *r* ought to be employed only at the end of words; as in *bar, lore, bard, dirt, storm*; and at the end of syllables, when *r* or a vowel does not immediately follow in the next syllable; as in *bar-ter, inform-er, heart-en*. In every other case the rough *r* (accompanied with a forcible propulsion of the breath and voice) is to be used; as in *red, a-round, barrel*, (*r* is followed by *r* in another syllable), *peril* (*r* is followed by a vowel in another syllable), *tyrant, bring, proud, dethrone*. In London, we are too liable to substitute the smooth *r* in the place of the rough; and even in its proper situation, we often pronounce the smooth *r* with so little exertion in the organs as to make it scarcely any thing more than the sound of *a* as heard in *father*. In Ireland, on the other hand, *r*, where it ought to be smooth, receives too strong a jar of the tongue, and is accompanied with too strong a breathing. We hear *storm, farm, &c.* pronounced something like *staw'-rum, far-um* *.”

The following are common instances in which the *r* is by some speakers entirely suppressed: *first* is converted into *fust*, *wherefore* into *whuffore*, *perhaps* into *pehaps*, *perform* into *peform*.

* Smart's 'Practical Grammar of English Pronunciation,' pp. 237, 238; where will be found some very useful directions respecting the method of curing a defective utterance of the *r*.

When a word ending with smooth *r* is followed by a word beginning with a vowel, (as *bare elbow*, *nor all your arts*,) *r* appears to be in the same situation as *r* in *barrel* and *peril*. In this case, Mr. Smart recommends the use of the rough *r*, but not with force. ‘Practical Grammar,’ p. 304.

23. SUPPRESSING THE SOUND OF THE FINAL CONSONANTS.

“ One great cause of indistinctness in reading, is sinking the sound of final consonants, when they are followed by words beginning with vowels, and of some when the next word begins with a consonant.” WALKER.

The *d* in *and* is always to be sounded when a vowel begins the next word, and particularly when that word is the article *an*.

“ When consonant-sounds of different formation immediately succeed each other, the organs must *completely* finish one, before they begin to form the next. If this rule is not attended to, the articulation will not be sufficiently strong. This active separation of the organs in order completely to finish the consonant, will, when it is a mute, make the ear sensible of a kind of rebounding. Suppose the following sentence were to be read—*He received the whole of the rent before he parted with the*

land: we shall immediately perceive the superior distinctness of pronouncing it with the *t* and *d* finished by a smart separation of the organs, and somewhat as if written, *He receive-de the whole of the ren-te before he parted-de with the lan-de.*—The judicious reader will observe that this rule must be followed with discretion, and that the final consonant must not be so pronounced as to form a distinct syllable; this would be to commit a greater error than that which it was intended to prevent: but as it may with confidence be asserted, that audibility depends chiefly on articulation, so it may be affirmed that articulation depends much on the distinctness with which we hear the final consonant; and trifling therefore as this observation may appear at first sight, when we consider the importance of audibility, we shall not think any thing that conduces to such an object, below our notice.” WALKER.

“ In the pronunciation of a sentence, the breath and voice, between the pauses of sense, ought to be in continual flow, and the beginning sound of one word to follow the final sound of another without break or interruption.” This is called by Mr. Smart, INTERJUNCTION. For example,

In the following sentences, the words connected by hyphens are to be interjoined in pronunciation :

“ Let-the-words-of-mý-mouth, and-the-meditations-of-my-heart be-always-acceptable-unto-thee.”

“ Rising-simultaneously at-the-irreverential-mention-of-their-leader's-name, they-swore-revenge.”

~~“ An-inalienable-eligibility-of-election, which-was-of-an-authority-that-could-not-be-disputed, rendered-the-interposition-of-his-friends altogether-supererogatory.”~~

Consult Smart's Theory of Elocution, p. 46 ; likewise the valuable remarks in his “ Practical Grammar of English Pronunciation.” p. 297.

1. The first part of the document is a list of names and addresses of the members of the committee.

ALPHABETICAL LIST.

A List of Words, occurring in the Scriptures and the Liturgy, to be pronounced according to the authority of WALKER.

. The figures refer to the preceding sections.

A.

Abhor, (<i>h</i> to be sounded)	Aha! <i>ah-hah'</i>
Above, <i>abŭv</i> , not <i>abōve</i>	Albeit, <i>all-bé-it</i>
Absolve, (<i>s</i> like <i>z</i>)	Alienate, <i>ale'-yen-ate</i> ^{2 (b)}
Absolution, (<i>s</i> sharp)	Almighty, <i>all-migh'-ty</i>
Accep'-table	Almond, <i>á-mund</i> (<i>a</i> as in <i>far</i>)
Ac-cess'	Alms, <i>amz</i> (<i>a</i> as in <i>far</i>)
Accomplish, (<i>o</i> as in <i>not</i>)	Aloes, <i>al-oze</i>
Acknowledge, <i>ak-nol'-ledge</i> ¹	A'men', (<i>a</i> as in <i>fate</i>)
Ad-ver-tise'	Among, <i>amung'</i> ⁵
Again, <i>a-gen'</i>	Amongst, <i>amungst</i> ⁵
Against, <i>a-genst'</i>	And, not <i>end</i>

Accep-table] Walker regretted, that, in his time, this word had shifted its accent from the second to the first syllable. It would have afforded him satisfaction to have known, that the principle which he recommended, has latterly so much prevailed, as to have nearly restored the original pronunciation. His general rule is, that when *p* or *c* occurs before *t*, in words of four syllables, or more than four, (as in *perceptible*, *susceptible*, *corruptible*, *incorruptible*, *refractory*, *refectory*, *perfunctory*, &c.) ease of utterance is much promoted by laying the accent on the syllable ending with the *p* or *c*.]

And] The faulty conversion of *and* into *end*, is sometimes heard among those who wish to avoid the opposite fault of making *and* emphatic.]

Answer, <i>änser</i>	Apron, <i>a'-purn</i>
Ant, (<i>a</i> as in <i>fat</i>)	Arch-angel, <i>ark-angel</i>
Any, <i>en-ny</i>	Are, <i>ar</i> (<i>a</i> as in <i>far</i>)
Apostle, <i>apos'-sl</i> (<i>o</i> as in <i>not</i>)	Authority, <i>an-thor-ity</i>
Apostolic, <i>ap'-os-tol'-ic</i>	Awkward, <i>awk-wurd</i>

Any] Refer to the remarks under the word 'many.' If there is reason for continuing to pronounce that word *menay*, *enay* will be admitted on the score of affinity.]

B.

Bade, <i>bad</i> ⁴	Besom, <i>bé-xum</i>
Balm, <i>bam</i> (<i>a</i> as in <i>far</i>)	Betroth', <i>be-tröth</i> , (<i>th</i> as in <i>thin</i>)
Bap-tize', not <i>bap'-tize</i>	Bier, <i>beer</i>
Bath, (<i>a</i> as in <i>far</i>)	Bosom, <i>booz-um</i>
Because, (<i>s</i> as <i>z</i>)	Both, not <i>bo-ath</i>
Bé-he-moth	Break, <i>brake</i>
Behove, <i>behoove</i>	Brethren, not <i>bruthren</i> , nor <i>breth'-e-ren</i>
Be-lieve, not <i>blieve</i>	Burial, <i>ber-re-al</i>
Beneath, <i>be-nethe</i> (<i>th</i> as in <i>this</i>)	

C.

Calf, <i>caf</i> (<i>a</i> as in <i>far</i>)	Commandment, (<i>a</i> as in <i>far</i>)
Calm, <i>cam</i> , (<i>a</i> as in <i>far</i>)	Concu'-piscence
Castle, <i>cassle</i> , (<i>a</i> as in <i>cat</i>) ⁷	Condemn, (<i>n</i> silent)
Catch, not <i>ketch</i>	Conduit, <i>kun-dit</i> ⁹
Catholic, (<i>a</i> as in <i>cat</i>)	Conquer, <i>kong-kur</i>
Censure, <i>censure</i> ^{6 (4)}	Conqueror, <i>kong-kur-ur</i>
Chamber, <i>chame-bur</i>	Con'-trite
Chamberlain, <i>chame-bur-lin</i>	Cor-rup'-tible
Charity, (<i>a</i> as in <i>chat</i>)	Covert, <i>kuv-vurt</i> ⁹
Chasten, <i>chase-sn</i>	Covetous, <i>kuv-e-tus</i> ⁹
Chästity ⁸	Could (<i>l</i> silent)
Chastisement, <i>chäs'-tiz-ment</i> ⁸	Couldst, (<i>l</i> and <i>e</i> silent)
Children, not <i>childern</i>	Coulter, <i>koletur</i>
Christianity, <i>Chris-tshe-än-ity</i> ⁶	Crocodile, <i>crocodil</i>
Command, (<i>a</i> as in <i>far</i>) ⁷	Cruse, <i>kroos</i>

Corruptible] See note on 'acceptable.'

D.

Deacon, <i>de-kn</i> ¹⁷	Deuteron'omy
Defend', not <i>défend</i>	Devil, <i>dev'l</i> ¹⁸
De-liv'-er, not <i>dé-liv-er</i>	Devilish, <i>dev-vl-ish</i> ¹⁶
Demand, (<i>a</i> as in <i>far</i>) ⁷	Diamond, <i>di-a-mund</i> ¹⁷
Demon, <i>demun</i> ¹⁷	Discern, <i>diz-zern'</i>
Decease, <i>s</i> not <i>z</i>	Dissemble, not <i>dizzebble</i>
Design, <i>de-sine</i> (not <i>z</i>)	Draught, <i>dräft</i>
Desist, <i>de-sist</i> (not <i>z</i>)	Drought, <i>drout</i> , not <i>drouth</i>
De-spite'	Dromedary, <i>drum'-e-dary</i> ⁹

E.

Ear, not <i>year</i>	Ere, <i>air</i>
Ecclesiastic, <i>ec-clé-zhe-as'-tis</i> ⁸	Errand, not <i>arrand</i>
Either, <i>e-ther</i>	Evil, <i>e-vl</i> ¹⁶
Engine, <i>en-jin</i>	Ewe, <i>yu</i>
Epistle, <i>e-pis-sl</i>	Ever-las'-ting

Either] The general sound of *ei* in English words is *a* or *e*, there being only two words, *height* and *sleight*, in which it has the sound of *i*. To give it this sound in *either* and *neither* is a modern fashion, contrary to the strongest analogies, and discountenanced by most orthoepists and many public speakers, who agree in preferring *either* and *nether*.]

Everlasting] In this word, the primary accent may be transferred to the first syllable of '*ever*,' if the sentiment should require it. Grant's Gram. p. 167.

F.

Father (<i>a</i> as in <i>far</i>)	Fōrge
Fellow, <i>fel-lo</i> (<i>o</i> as in <i>no</i>)	Forget, not <i>forgit</i> ⁹
Flay, not <i>flee</i>	Forthwith (<i>th</i> as in <i>thin</i>)
Follow, <i>fol-lo</i> (<i>o</i> as in <i>no</i>)	Frailty, <i>frale-ty</i>
Folk, <i>fōke</i>	Front, <i>frunt</i> ⁹
Foré-fathers	Furnace, <i>furnis</i>

Foré-fathers] *Fore-fa'-thers*, according to Walker.

G.

God, (<i>o</i> as in <i>not</i>)	Great, <i>grate</i>
Gold, (<i>o</i> as in <i>no</i>)	Greaves, <i>grēves</i>
Gourd, <i>goarde</i>	Gross, (<i>o</i> as in <i>no</i>)

God] The short *o* and the *d* must be distinctly sounded, so that the word may never be corrupted into *Gad*, *Gaud*, *Gode*, or *Got*.]

Great] Custom is so decided in pronouncing *ea* in this word like *ea* in *pear* and *bear*, that to sound it otherwise, is generally considered affectation.

H.

Hale, <i>haul</i>	Heretofore, <i>here-too-fōre</i>
Hallelujah, <i>hallelúyah</i>	Hinder, <i>adj.</i>
Hallow, (<i>a</i> as in <i>fat</i>)	Hindermost
Half, <i>haf</i> (<i>a</i> as in <i>far</i>)	Höm-age
Have, <i>hāv</i>	Humble (<i>h</i> silent) ²⁰
Heard, <i>herd</i> (<i>e</i> as in <i>met</i>)	Hundred, not <i>hunderd</i>
Hearth, <i>harth</i>	Hymn, <i>him</i>
Height, <i>hite</i> , not <i>highth</i>	Hypocrisy, (<i>s</i> not <i>z</i>)
Heresy, not <i>her-e-zy</i>	Hypocrite, <i>hyp-o-crit</i>
Herewith', (<i>th</i> as in <i>thin</i>)	Hysop, <i>hiz-zup</i>

haul] Walker considers this pronunciation gross and vulgar. That the word has hitherto been generally so pronounced, is probable, from its being derived from the French verb *haler*, in which the *a* has the sound of *au*; and being introduced at a very early period, the foreign sound would be retained, without any reference to the spelling. The common pronunciation of the word is preferable likewise for the sake of distinguishing it from 'to *hail*, to salute.']

I.

Idol, <i>idūl</i> , not <i>idle</i>	Instead, <i>instēd'</i> , not <i>instid'</i>
Infinite, <i>in-fe-nit</i>	Iron, <i>i-urn</i>
Inspiration, <i>inspiration</i>	Issue, <i>ish-shu</i> ^{6 (2)}

inspe-ration] When *i* ends a syllable after the accent, it is always sounded like *e*; thus *admi-ration*, *combi-nation*, *compi-lation*, &c. are pronounced as if written *ad'me-ration*, *com'be-nation*, *com'pe-lation*, &c.

J.

Jealousy, (*s* not *z*)Justice, not *jestice*⁹

K.

Knowledge, *nöl-ledge*¹

L.

Leasing, *leazing*Linen, *lin-nin*

Lëp'er

Lord, (*o* as in *nor*)Leprosy, (*s* not *z*)Luxury, *luk'-shury*⁶Libertines, *Lib'-er-tins*Luxurious, *lug-zü-rious*^{6 (1)}

Lord] Care must be taken to sound the *o* and *r* distinctly and fully in this word, to prevent it from being changed into such sounds as the following, which are occasionally heard: *Lard, Lurd, Lod, Lode, Lorud, Lud, Laud*]

M.

Many, *menny*Medicine, *med-e-sin*Manifold, *man'-e-fold*Merchant, not *marchant*Master, (*a* as in *far*)⁷Mine, not *mīn*Marry, (*a* as in *mat*)Miracle, (*i* as in *pin*)Mediator, *me-de-á-tur*^{3 (4)}Mountain, *moun-tin*

Many] General custom favours this pronunciation, which has probably always been the sound of the word, derived from the Saxon word *mænig*. Amongst old writers it was often written *menie* or *meyny*.]

Manifold] Etymology would require this word to be pronounced *mennyfold*, but custom decides otherwise. A similar deviation prevails in the preposition *to'-wards*, in which *o* has its regular sound, though the primitive word *to* is sounded like the adverb *too*.]

N.

Nature, <i>na-tshure</i> ⁶	Nephew, <i>nevvu</i>
Natural, <i>nat'-tshu-ral</i> ²	None, <i>nūn</i>
National, <i>nash-un-al</i> ²	Nō-table
Neither, <i>ne-ther</i>	

Neither] See remarks under the word 'either.'

O.

Oaths, <i>ōthz</i> (<i>th</i> as in <i>this</i>)	One, <i>wun</i> ⁵
Obeisance, <i>obā-sance</i>	Once, <i>wunse</i> ⁵
Oblige, <i>o-blidge</i>	Only, <i>ownly</i> , not <i>ōnly</i>
Often, <i>of-fn</i>	Or-di-na-ry or ord-na-ry

P.

Paradise, (<i>a</i> as in <i>mat</i>)	Pre-side, (<i>s</i> not <i>z</i>)
Pardon, <i>par-dn</i> ¹⁷	President, <i>prez-ze-dent</i> ²
Pardonable, <i>par-dn-a-bl</i> ¹⁷	Prison, <i>priz-zn</i> ¹⁷
Pardoning, <i>par-dn-ing</i>	Prisoner, <i>priz-zn-ur</i> ¹⁷
Pa'-rent, not <i>par-ent</i>	Process, <i>prōs'-ess</i>
Parliament, <i>par-le-ment</i>	Prophecy, <i>s. prof'-fe-se</i>
Path (<i>a</i> as in <i>far</i> ; <i>th</i> as in <i>thin</i>)	Prophecy, <i>v. prof'-fe-si</i>
Paths, <i>pathz</i> (<i>th</i> as in <i>this</i>)	Propitiation, <i>pro-pish-e-ū-shun</i> ^{6 (4)}
Pa-tri-arch, ^{2 (b)}	Proving, <i>prooving</i>
Perform (<i>o</i> as in <i>not</i>)	Psalm, <i>saw</i> (<i>a</i> as in <i>far</i>)
Peril, <i>pēr'-il</i> , not <i>pur-il</i>	Psalmist, <i>sal-mist</i> , (<i>a</i> as in <i>far</i>)
Perhaps, (<i>h</i> to be sounded)	Psalmody, <i>sal-mo-de</i> (<i>a</i> as in <i>far</i>)
Person, <i>per-sn</i> ¹⁷	Pun-ish, not <i>poo-nish</i>
Persuasion, <i>per-sua-shun</i> ^{6 (4)}	Punishment, not <i>poo-nish-ment</i>
Persuasive, (<i>s</i> sharp [*])	Pursue, <i>pur-sū</i> , ^{6 (4)}
Pitied, <i>pit-id</i>	Push, <i>poosh</i>
Pour, <i>pore</i>	Put, (<i>u</i> as in <i>bull</i>)
Pomegranate, <i>pūm-gran'-nat</i>	
Po'-tén-tate	
Prē-cept	

* *S* in the adjective termination *sive*, is always sharp and hissing.

Q.

Quality, (*a* like *o* in *not*) ¹ Quantity, (*a* like *o* in *not*) ⁵
 Qualify, (*ditto*) ¹

R.

Raisin, *ra-zn* (Walker, *re-zn*) Reason, *re-zn*, not *re-sun* ¹⁷
 Rather (*a* as in *fat*) not Reasonable, *re-zn-a-bl* ¹⁷
 ruther Revolt, (*o* as in *bolt*)
 Ravening, *rāv-vn-ing* Rule, *rool*, not *re-ulē* ⁹

S.

Sabbath-day, (only *one* ac- Seethe, (*th* as in *this*)
 cent) Selves, not *subves*
 Săc-ra-ment ² Sepulchre, *sep'-ul-kur*, (*u* as
 Săc-ra-ment-al ³ in *tub*)
 Sacrifice, *s. săk-kre-fize* ² Sew, *son*
 Says, *sez* Shall, neither *shull* nor *shawl*
 Scarceness, (*a* as in *fate*) Shalt, not *shult*
 Schism, *sīzm* Shew, *show*
 Scourge, *skurje* (*u* as in *tub*) Shone, *shōn* ⁴
 Season, *se-zn* ¹⁷ Should, (*l* silent)
 Second, *sek-kund*, not *sek-knd* Shouldst, (*l* and *e* silent)

Sabbath-day] When two substantives are compounded, one accent is commonly used instead of two. "Thus, we should say, the *wār minister*, if there were no other ministers of state beside that one; but as there are others, we say the *wār-minister*, with a reference to the others." SMART. On the same principle, only *one* accent is given to *Sabbath-day*, *mān-servant*, *māid-servant*, *judgment-seat*, &c.

Sacrifice] To pronounce the substantive, as some speakers do, rhyming with *vice* (in order to distinguish it from the verb,) is to adopt a pronunciation in direct defiance of analogy. The syllable *ice*, unaccented at the end of a word, is always sounded *is* with the *s* sharp; as in *prejudice*, *office*, *chalice*, *pumice*, *Venice*, *licorice*, *notice*, *service*, &c. *Cockatrice* is scarcely an exception.]

Söd-er	Starry, (<i>a</i> as in <i>far</i>)
Soften, <i>sof-fn</i>	Subject, <i>verb</i>
Sojourn, <i>só-jurn</i> (<i>u</i> as in <i>tub</i>)	Subjec'-ted, <i>part. adj.</i>
Sojourner, <i>só-jurn-ur</i>	Subtilty, <i>sui-til-ty</i>
Solace, <i>sók-las</i>	Such, not <i>setch</i> ⁵
Sov'ereign, <i>sov'-ur-in</i>	Suit, not <i>shute</i> ^{6 9}
Splrit, not <i>sper-it</i> , nor <i>spur-it</i>	Sworn, (<i>o</i> as in <i>no</i> ; <i>w</i> sound-
Staves, <i>pl. of staff</i> , rhymes with <i>calves</i>	ed)
	Synagogue, <i>sin-a-gög</i>

Staves] This pronunciation, which analogy justifies, is adopted by some who are generally considered very correct speakers. Walker makes it rhyme with *caves*.]

T.

Täb-ret	Thraldom, <i>thrawl-dum</i> ^{11 12}
Talk, <i>tank</i>	Toward, <i>adv. tö-urd</i>
Terrible, not <i>turrible</i>	Towards, <i>tö-urdx</i>
Testimony, <i>testimun-y</i> ⁹	Treason, <i>tre-zn</i> ¹⁷
Thanks, not <i>thenks</i> , ⁸	Treasonable, <i>tre-zn-a-bl</i> ¹⁷
Thanks'-giving (accent on the first)	Tröth
Than, not <i>then</i> ⁹	Truths, (<i>th</i> as in <i>thin</i>)
	True, <i>troo</i> , not <i>tre-en</i> ⁹

U.

Underneath, *undernethe*, (*th* as in *this*)

V.

Venison, <i>ven-zn</i>	Virtue, <i>vir-tshu</i> ⁶
Věr-y, not <i>vür-ry</i>	Virtuous, <i>vir-tshu-us</i> ⁶
Victuals, <i>vittlz</i>	Volume, <i>vol-yume</i>

Venison] Walker advises that this word should be a trisyllable in reading the language of Scripture ; but general custom is against him. If his suggestion were adopted, a similar principle ought to be extended to *victuals*, and *business*.]

W.

Walk, <i>wauk</i>	Wi-li-ness
Wast, <i>wöst</i>	With, (<i>th</i> as in <i>this</i>)
Weapon, <i>wěp-pun</i> ¹⁷	Womb, <i>woom</i>
Were, <i>wēr</i> , not <i>ware</i>	Women, <i>wīm-mīn</i>
Whereof, <i>hware-of</i> (<i>o</i> as in <i>not</i>)	Wonder, <i>wünder</i> ⁵
Wherefore, <i>hwaré-fore</i>	Wont, <i>woant</i> , or <i>wunt</i> ; not <i>want</i>
Whereunto, <i>hware-un-toó</i>	Worship, <i>würship</i> ⁵
Who, <i>hoo</i> ²¹	Would, <i>wood</i>
Whom, <i>hoom</i> ²¹	Wouldest, (<i>l</i> and <i>e</i> silent)
Whose, <i>hooze</i> , ²¹	Wound, <i>woond</i>
Whole, <i>hole</i> ²¹	Wrap, not <i>wrop</i>
Wholly, <i>hole-e</i> ²¹	Wrath, <i>rawth</i>
Wicked, <i>wik-id</i>	Wrestle (<i>t</i> silent)
Wickedness, <i>wik-id-ness</i>	Wroth, <i>roth</i> , (<i>o</i> as in <i>not</i>)

Weapon] *Wep-pn*, according to Walker.

Wrath] *Roth* (*o* as in *not*) according to Walker.

Y.

Yellow, <i>yel-lo</i>	Your's, (<i>s</i> as <i>z</i>)
Yönder, not <i>yander</i> , <i>yender</i> , nor <i>yunder</i>	Youths, (<i>th</i> as in <i>thin</i>)

Z

Zealot, <i>zěl-ut</i>	Zealous, <i>zěl-us</i>
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PRONUNCIATION

OF

SCRIPTURE PROPER NAMES.

A DIVERSITY in the pronunciation of Scripture Names is, from various causes, becoming more and more prevalent—much to the annoyance of learned as well as unlearned ears. The chief cause of this evil may be ascribed to there being two guides on the subject, who differ widely in their principles. Dr. Oliver in his ‘Scripture Lexicon’ follows the authority of the Septuagint * at all hazards, and in consequence adopts some very extraordinary changes in names most familiar to the public ear.

For example ; he lengthens the sound of the final vowel in the following instances :—*H6-rīb*, *Dan-i-ēl*, *E-zēk-i-ēl*, *Shēm*, *Lōt*, *J6-sēph*, *Est-hēr*, *Já-cōb*, *Hē-rōd* (both vowels long), *Sí-mōn*, *Ash-ūr*, &c. : he shortens the sound of the first vowel in *Ed-en*, *En-ock*, *Heb-*

* “ The true pronunciation of the Hebrew language, as Doctor Lowth observes, is lost. To refer us for assistance to the Masoretic points, would be to launch us on a sea without shore or bottom : the only compass by which we can steer on this boundless ocean, is the Septuagint version of the Hebrew Bible ; and as it is highly probable the translators transfused the sound of the Hebrew Proper Names into the Greek, it gives us something like a clue to guide us out of this labyrinth.”—WALKER.

rews, Ner-o, Bel-i-al, &c. ; and he changes the usual place of the accent in *Gol-i-ah, Pot-iph'-ar, Je-rob'-o-am, T6-bi-as, Deb-6-rah, Sad-dú-cees, Em-man-ú-ēl, Sam-ú-ēl, Ra-phá-ēl, Cher-ú-bims, Ca-i-a-phas, I-sa-i-ah, A-cha-i-a, &c.* Mr. Walker, on the contrary, in his "Key to the Pronunciation of Scripture Proper Names," admits the Septuagint as his general guide, but makes a compromise in certain cases where common usage has positively decided in opposition to the general rule. That the public opinion inclines in favour of the latter work, may be reasonably inferred from its having attained the eighth edition. With the hope of producing more uniformity in the pronunciation of the Clergy, the student is presented, first, with an Abridgment of the most important of Walker's Rules ; and, secondly, with a Selection of such Proper Names, occurring in the Lessons on Sundays and Holy days, as are most subject to diversity of pronunciation, either from mistake, or from adopting the authority of one or the other of the above-mentioned writers.

RULES

FOR

PRONOUNCING SCRIPTURE PROPER NAMES,

Selected and abridged from Walker's "Key, &c."

IN the pronunciation of the *letters* of the Hebrew Proper Names, nearly the same rules prevail as in pronouncing those of Greek and Latin.

1. Where the vowels end a syllable with the accent on it, they have their long open sound: thus, *Ná-bal*, [*E'-den*], *Sí-rach*, *Gó-shen*, and *Tú-bal*, have the accented vowels sounded exactly as in the English words *páper*, *mètre*, *spíder*, *nóble*, *tútor*.

2. When a consonant ends the syllable, the preceding vowel is short, as *Samí-u-el*, *Lemí-u-el*, *Simí-e-on*, *Sol-o-mon*, *Sucí-coth*, *Syní-a-gogue*.

3. Every final *i* forming a distinct syllable, though unaccented, has the long open sound, as *Aí-i*, [*Shimí-e-i*.]

4. Every unaccented *i*, ending a syllable not final, is pronounced like *e*, as *Aí-ri-el*, *Abí-dí-el*; pronounced *Aí-re-el*, *Abí-de-el*.

5. The vowels *ai* are sometimes pronounced in one syllable, and sometimes in two. As the Septuagint version is our chief guide in the pronunciation of Hebrew proper names, it may be observed, that when these letters are pronounced as a diphthong in one syllable, like our English diphthong in the word *daily*, they are either a diphthong in the Greek word, or expressed by the Greek ε or ι, as *Ben-ai'-ah*, Βαυατα; *Hu'-shai*, Χουσι; *Hu'-rai*, Ουρι, &c.; and that when they are pronounced in two syllables, as *Sham'-ma-i*, *Shash'-a-i*, *Ber-a-i'-ah*, it is because the Greek words by which they are translated, as Σαμαϊ, Σεσεϊ, Βαραϊα, make two syllables of these vowels.

Isaiah and *Caiaphas*, Græcised by Ἰσαΐας and Καϊάφας, are exceptions.

When *ai* is final in a word, it is sounded exactly like the English *ay* without the accent, as in *holiday*, *roundelay*, *gulloway*; but when it is in the middle of a word and followed by a vowel, the *i* is pronounced as if it were *y*, and as if this *y* articulated the succeeding vowel: thus *Ben-ai'-ah* is pronounced as if written *Ben-á-yah* *.

6. *Ch* is pronounced like *k*; as *Chebar*, *Chemosh*,

* Modern fashion gives to the diphthong *ai*, in Greek, Latin, and Hebrew proper names, a broad sound, like that heard in the affirmation *ay*. Those who adopt this pronunciation in *Isaiah* and *Esaias*, and who are likewise advocates for adhering to the guidance of the Septuagint, seem to overlook the fact, that the letters *ai* are separated in the Greek name; and that, therefore, it should be pronounced as if written *I-za'-e-ah* and *E-za'-e-as*. This would very nearly accord with the sound which Walker assigns to it. But the more rigid followers of the Greek are required, in obedience to the *accenuation*, to agree with Dr. Oliver in converting the name into *I-sa-i'-ah* and *E-sa-i'-as*. Similar remarks are applicable to the manner of pronouncing *Caiaphas*.]

Enoch, &c. pronounced *Kebar*, *Kemosh*, *Enok*. *Cherubim* and *Rachel* seem to be perfectly anglicised, as the *ch* in these words is always heard as in the English words, *cheer*, *child*, *riches*, &c.

7. Almost the only difference in the pronunciation of the Hebrew, and of the Greek and Latin Proper Names is, that

G is hard before *e* and *i* in Hebrew Proper Names : as *Gé-ra*, *Ger'-i-zim*, *Gid'-e-on*, *Gil-gal*, *Me-gid'-do*, &c.

(a) Some names, however, by passing through the Greek of the New Testament, have acquired the softened sound of *j* : such as *Gen-nes'-aret*, *Beth'-pha-ge*, &c. pronounced *Jen-nes'-aret*, *Beth'-pha-je*, &c.

8. * *C* is soft before *e* and *i*, according to the English analogy in pronouncing Greek and Latin names : thus *Cé-dron*, *A-cel'-da-ma*, † [*Cin'-ne-roth*, *Cit'-tim*,] &c. are sounded as if written *Sé-dron*, *A-sel'-da-ma*, [*Sin'-ne-roth*, *Sittim*,] &c.

9. The unaccented termination *ah* ought to be pronounced like the *a* in *father*. The *a* in this termination, however, frequently falls into the indistinct sound in the final *a* in *Africa*, *Ætna*, &c. nor can we easily perceive any distinction in this respect between *Elijah* and *Elisha*. But if the accent be on the *ah*, then the *a* ought to be pronounced like the *a* in *father* ; as *Tah'-e-ra*, *Tah'-pe-nes*, &c.

* This Rule is combined with Rule 7 in Walker's 'Key.'

† Among the examples, Walker gives *Cedrom*, *Cisai*, and *Cittem*. The first and last of these words do not occur in Scripture ; nor is *Cisai* found in the English version, *Kish* being substituted for it in Esther, ii. 5.]

RULES FOR ASCERTAINING THE ENGLISH QUANTITY
OF THE VOWELS IN HEBREW PROPER NAMES.

11. * The Rule which prevails in our pronunciation of Greek and Latin dissyllables having but one consonant in the middle, is adopted in Hebrew Proper Names : viz. the first vowel is accented, and receives the long open sound † : thus *Kórah*, and not *Kor'ah* ; *Móloch*, and not *Motoch* ; [*E'noch*, and not *En'och* ; *E'den*, and not *Eden* ;] without any regard to the short vowel in the Greek words of the Septuagint, *Μολδχ*, *Κορè*, *Ενὼχ*, *Εδέμ*.

12. The shortening power of the antepenultimate accent and of the secondary accent, which prevails in our pronunciation of Greek and Latin, as well as of our own language (see p. 216), is likewise extended to Hebrew Proper Names, and is subject to similar exceptions : thus *Je-hosh'a-phat* is pronounced as if written *Je-hös'-a-phat*, though the name has a long vowel in the Greek *Ἰωσαφάτ*.

The secondary accent has the same shortening power

* Walker's Rule 10 has already been inserted as Exception (a) to Rule 7.

† The Rule will be more comprehensive and equally just when expressed in the following form : The penultimate accent lengthens the vowel which has but one consonant, or two, proper to begin a syllable, between it and the next vowel : thus *Kó-rah*, *Mó-loch*, *Shá-drach*, *A'-bram*, *Hé-bron*, *Cé-dron*, *Mé-shach*, *Gó-shen*, *Adonizé-deh*, *Elié-zer*, *Shalmané-zer*, &c. In all these instances, Dr. Oliver adopts the shortened sound of the vowel under the penultimate accent, on the authority of the Septuagint.]

in *Othonias*, where the primary accent is on the third, and the secondary on the first syllable, as if spelt *Oth-oni-as*.

RULES FOR THE ACCENTUATION OF HEBREW PROPER
NAMES.

13. In the *accentuation* of Hebrew Names, the Greek of the Septuagint is considered by Walker as in general the best guide; but in some cases he says, "the best we can do is to make a compromise between this ancient language (the Hebrew) and our own; to form a kind of compound ratio of Hebrew, Greek, Latin, and English, and to let each of these prevail as usage has permitted them." For the instances which he reduces to specific rules, the reader is referred to the work itself.

EXPLANATION

OF THE

MARKS AND FIGURES OF REFERENCE IN THE FOLLOWING
'SELECTION.'



The words marked with a † are those in the pronunciation of which Mr. Walker differs from Dr. Oliver. The precise nature of the difference is distinguished thus: the long or short mark expresses Walker's manner; the *reverse* of which must be understood to be Oliver's. For instance: in the word *Ē'-dōm*, the first vowel is sounded long, and the second short, according to Walker; exactly the reverse is Oliver's pronunciation, as if the word were spelt *E"d-ōme*.

☞ A name printed in *Italics* represents the right pronunciation of the name immediately preceding: thus *A-sel'-da-ma* represents the sound of the preceding word 'A-cel'-da-ma.' Sometimes an *incorrect* pronunciation is specified: thus 'A'-bra-ham,' not *Ah-bra-ham*.

* The figures annexed to some names refer to the preceding 'Rules for the pronunciation of Scripture Names.' Thus, in 'A'-a-ron 1, 2,' the figures refer to Rules 1 & 2: to Rule 1, for the sound of the accented *a*; and to Rule 2, for the sound of the *o*.

[The names within brackets are not in Walker's 'Key.']

A SELECTION,
FROM THE
LESSONS ON SUNDAYS AND HOLYDAYS,
OF SUCH
PROPER NAMES
AS ARE MOST LIABLE TO BE VARIOUSLY PRONOUNCED.

A.

*† A'-a-rōn ^{1,2}	† A-chai'-a ⁵	A-pol'-los
Ab'-a-na ^{13,9}	A'-ka'-yah	A-pol'-ly-on
† Ab'-di-ēl ⁴	† A'-cha'-i-cus	A'-pol'-yon
A-bed'-ne-go	† A'-chōr ⁶	Ap'-phi-a ⁴
A'-bel, [not	† A-do-ni-zē-dek	Aph'-e-a
A'-bul]	A-dram'-e-lech	Aq'-ui-la
A'-bel Me-ho'-lath	Ad-ra-myt'-ti-um	A'-ram ¹¹
A-bi'-a	[Ad-ra-mish'-e-um]	A-rau'-nah
A-bi'-a-thar	A'-dri-a ¹²	Ar-che-la'-us ⁶
A'-bib ¹¹	A'-i ³	Ar-chip'-pus ⁶
Ab-i-le'-ne	A-i'-ah	A-re-op'-a-gus
A-bin'-o-am ¹³	A'-ja-lon	A-re-op'-a-gite
A-bi'-ram	Al-phe'-us	Ar-i-ma-the'-a ¹²
† A-bish'-g-i ¹²	Am'-a-lek	Ar-is-to-bu'-lus
† A-bī'-ud	Am'-a-lek-ites	* A'-si-a
† A'-bra-ham, ¹ [not	† A-mā'-sa	[A'-she-a]
Ah'-bra-ham]	A'-mon	As-syr-i-a, [not
† A'-bram, ¹¹	A-nath'-e-ma	As-sūr-i-a] ¹³
† A-cel'-da-ma ⁸	An-dro-ni'-cus	A-ze'-kah
A-se'l-da-ma	An-tip'-a-tris, ¹²	

A'-a-ron] Walker remarks, that the general pronunciation of this word in English is in two syllables, as if written *A'-ron*. The sound will perhaps be better represented by spelling it *Air'-on*.]

A-si-a] Walker recommends *A'-zhe-a*, in compliance with the principle stated in Section 6 (e) p. 219; but general usage is against him.]

B.

Ba'-al	Ba'-rak ¹¹	Ber-ni'-ce
Ba'-al Pe'-or	Bar-ti-me'-us	<i>Ber-ni'-se</i> ⁸
† Ba'-al Zē'-phon ¹¹	Bar-zil'-la-i	Beth-ab'-a-rah
Ba'-al-im	Ba'-shan ¹¹	† Bēth-a'-ven
Ba'-a-sha	Bath'-she-ba ⁹	† Bēth-o'-ron
Ba-go'-as	Be'-dan ¹¹	Beth'-pha-ge
Ba-hu'-rim ¹³	Beer'-she-ba	<i>Beth'-fa-je</i> ^{7(a)}
Ba'-lak ¹¹	Be-el'-ze-bub	† Bēth-sai'-da
Ba'-la-am	Be-e'-roth ¹³	<i>Bēth-sa'-da</i> ⁵
<i>Ba'-lam</i>	† Bē'-li-al ¹²	Be-thu'-el ¹³
Ba'-mah	Be-no'-ni	† Bē'-zer ¹¹
Ba-rab'-bas	Be-re'-a ⁹	Bo'-oz

C.

† Cæs-a-re'-a	<i>Sen'-kre-a</i>	Ci-lic'-i-a
† Cai-a-phas	Ce'-phas ⁸	<i>Se-lish'-e-a</i>
<i>Ca'-ya-phas</i> ⁵	<i>Se'-phas</i>	* [Cis ⁸]
Ca'-na-an	Chal-dees' ⁶	Cle'-o-phas
Ca'-na-an-ites	Chal-de'ans ⁶	Cni'-dus
* <i>Can'-nan-ites</i>	Char'-ran ⁶	<i>Ni'-dus</i>
† Can'-da-ce	Che-na-a'-nah ⁶	Co-los'-se
<i>Can'-da-se</i> ⁸	† Chē'-rith ⁶	Co-lōs-si-ans
† Ca-per'-na-ūm	Che'-sed ⁶	<i>Co-lōsh'-e-ans</i>
† Cē-drōn	Chim'-ham ⁶	Cor'-inth
<i>Se-dron</i>	Cho-ra'-zin ⁶	Crete', <i>monaxyl.</i>
Cen'-chre-a ^{8,9}	Chū-za ⁶	Cy-re'ne

Ca'-na-an-ites] This word very frequently retains the sound of its primitive *Ca'-na-an*.]

Cis] Some are inclined to let this word, which occurs but once in the New Testament, form an exception to the general Rule (8) and have the *c* sounded like *k*, in order that it may more nearly correspond with *Kish*, the name of the same person in the Old Testament. *Cis* is not inserted either by Walker or Oliver.]

D.

† Da'-gõn	Dan-ja'-an	Der'-be
Dal-ma-nu'-tha	Da'-than	Di-a'-na
Dam'-a-ris	De'-bir	Di-o-nys'-i-us ¹²
Dam-a-scenes'	† Deb'-ð-rah	<i>Di-o-nish'-e-us</i>
[<i>Dam-a-scenes'</i>]	De-cap'-o-lis	Di-ot'-re-phes
† Dan'-i-ël	De-me'-tri-us ¹²	Do-sith'-e-us
<i>Dan-yël</i>		

E.

† E'-ber ¹¹	El-i-se'-us *	Ep-i-cu-re'-ans
† E'-den ¹¹	† E-lish'-a-ma	† E-sai'-as
† E'-dõm ¹¹	El'-ka nah	<i>E-za'-yas</i> ⁵
† E'-dõm-ites	El-mo'-dam	Es-senes'
Eg'-lon	El'-na-than	† Es-thër
Ek'-ron	Em'-ma-us	<i>Es'-ter</i>
E'-lah	E'-ne-as, ^{Acta ix.}	E-thi-o'-pi-a ¹²
E'-lam	En'-ge-di	Eu-bu'-lus
E'-lam-ites	Ep'-a-phras	Eu-ni'-ce
E'-le-a'-zar	E-paph-ro-di'-tus	<i>Eu-ni'-se</i>
El-ha'-nan	E'phes-dam'-mim	Eu-phra'-tes
† E-li'-ab	Eph'-pha-tha	Eu-roc'-ly-don
E-li'-a-kim	† E'-phra-im	Eu'-ty-chus
† E-li-ë'-zer	† E'-phra-im-ites	† E-zë'-ki-el

G.

Gab'-ba-tha	Ga-la-ti-a	† Ge-hä'-zi
Ga'-bri-el	<i>Ga-la'-she-a</i>	† Gen-nes'-a-ret
Gad'-a-ra	Gal-i-le'-ans	<i>Jen-nes'-a-ret</i>
Gad-a-renes'	Ga-ma'-li-el ¹²	† Ger'-I-zim
† Gai'-us	Ge'-ba	Ger-ge-senes'
<i>Ga'-yus</i> ⁵	† Gë'-bal	† Geth-sëm'-a-ne ¹²

Gib'-e-a ⁷	Git'-tite	Gol'-go-tha
Gi'-hon ⁷	Gni'-dus	† Go-li'-ah
*† Gil'-bö-a	Ni'-dus	Go-mor'-rah
Gir'-ga-shites	Go'-lan	Gud'-go-dah

H.

† Hab'-äk-kuk	Haz'-a-el	Hez-e-ki'-ah
† Hab-a-zi-ni'-ah	† Hä'-zor ¹¹	Hid'-de-kel
Ha-gar-enes'	† Hē'-ber ¹¹	Hi-e-rap'-o-lis
Hal-le-lu'-jah	† Hē'-brews ¹¹	Hi'-vites
Hal-le-lu'-yah	† Hē'-bron ¹¹	† Hō'-bab ¹¹
Ha'-math	He'-na	† Ho'-rēb ¹¹
Ham'-e-lech	Her-mog'-e-nes	Ho-se'-a ¹³
Hā'-mor ¹¹	<i>Hermoj'-e-neze</i> , Gr. <i>Ho-zē'-a</i>	
Ha-mu'-tal	† Hēr'-ōd	Ho-she'-a ¹³
Ha'-nes	He-ro'-di-ans ¹²	Hu'-sha-thite
† Hā'-ran	He-ro'-di-as ¹²	Hy-men-e'-us
Hav'-i-lah		

I.

† I-cō'-ni-um ¹²	<i>I'-zak</i>	† Is'-ra-ēl, [not
Id-u-mé-a ¹	† I-sai'-ah	<i>Iz'-rut</i>]
Id-u-mé'-ans ¹³	<i>I-za'-yah</i>	It'-ta-i
Ig-da-li'-ah	Ish'-bi Be'-nob	It-u-re'-a ¹²
I'-sa-ac	Ish'-bo-sheth	I'-vah

J.

Ja-ar-e-or'-a-gim ¹³	* Ja'-i-rus	† Ja-phī'-ah
Ja-az-a-ni'-ah	<i>Ja'-e-rus</i>	Ja'-sher ¹¹
† Jā'-besh	James, [not	Jeb'-u-sites ¹²
Ja'-bin ¹¹	<i>Jeems</i>]	Jec-o-ni'-ah
Jad-du'-a ¹³	Ja'-phet ¹¹	Jed-i-dī'-ah

* Ja'-i-rus] The authority of the Greek is commonly admitted to lengthen the penultimate of this word, and likewise of *Gil-bo'-a*.]

Je-ho'-a-haz ¹³	† Jer-o-bō'-am	† Jōch'-e-bed ¹²
Je-ho'-ash ¹³	Je-rub'-ba-al ¹³	† Jo-hā'-nan
Je-hoi'-a-chin ¹³	† Jesh'-ū-run	† Jo'-sēph
Je-hoi'-a-kim ¹³	Jez'-re-el	Jo'-zef
† Je-hōn'-a-dab ¹²	Jez'-re-el-ite	Jo'-ses
Je-ho'-ram ¹³	Job	
† Je-hōsh'-a-phat ¹³	Jobe	

K.

† Ka'-desh Bar-ně-a ¹¹	† Ker-en-hap'-pūch ⁶	† Kī'-drōn ¹¹
† Ke'-desh ¹¹	Ke-zī'-a	Kir'-jath Hu'-zoth
† Kem'-ū-ēl ¹³	Kib'-roth Hat-ta'-a-vah	† Kī'-shōn ¹¹
Ken'-ites		† Kō'-rah ¹¹

L.

La'ban ¹¹	La-se'-a	Li'-nus
La'-chish ¹¹	Leb'-a-non	Lo'-is
La-od-i-ce'-a	Leb-be'-us	† Lyc-a-ō'-ni-a ¹²
La-od-i-se'-ah ⁸	† Lem'-u-ēl	Ly-sa'-ni-as ¹²
† Lap'-ī-doth	Le-vī'-a-than	

M.

Ma'-a-cah	Mat-ta-thī'-as	Me'-roz
† Mac-e-dō'-ni-a ¹²	Mat-thī'-as	Me'-shech
Mas-e-dō'-ni-a	[Math-i'-as]	Me'-shek
Mach-pe'-lah ¹³	Me-gid'-do ⁷	Mes-o-po-ta'-mi-a ¹²
Mag-da-le'-ne	Me-hol'-ath-ite	Mes-si'-ah
† Ma-ha'-le-ēl	Mel-chis'-e-dek	Me-thu'-se-lah
Ma-ha-na'-im	Me-le'-a	Mī'-cha-el
Mak-ke'-dah ¹³	Mel'-i-ta ¹³	Mi-cai'-ah ⁵
† Man'-a-ēn	Me-phib'-o-sheth ¹³	Mi-ka'-yah
† Ma-nas'-sēh	† Me'-sech ¹¹	Mi-le'-tus
† Mar'-a-nath'-a	Me'sek	† Mīsh'-a-el

[Mis'-a-el]	Mor'-de-cai ⁵	Mo'-zēz
Mnasōn	Mo-ri'-ah ¹³	Mys-i-a
Nason	* [Mo'-ri-ans]	Mish'-e-a
† Mō'-loch ¹¹	Mo-se'-rah ¹³	Mit'-y-le'-ne
Mo'-lok	† Mo'-sēs	

* Mo'-ri-ans] This word is not inserted either in Walker's 'Key,' or in Oliver's 'Lexicon.' It is synonymous with 'Ethiopians' (Psalm lxxiii. 32, Bible translation) It must therefore be incorrect to accent the second syllable, as if the word were derived from *Mo-ri'-ah*.]

N.

Na'-a-man	Naz-a-renes'	† Ni-ca'-nōr
Na-ash'-on	Ne-ap'-o-lis	Nīc'-o-de'-mus ¹²
† Na'-bōth	Nēb-u-chad-nez'-	Nī'-ger
Na'-o-mi ¹³	zar ⁶	Ni'-jer ^{7 (a)}
Na'-than	† Neb-u-chod-on'-	Nin'-e-veh
† Na'-than'-a-ēl	ō-sor ¹²	Nī'-san ¹¹
† Na'-ūm	† Nē'-ro ¹¹	† Nūn

O.

Ob-a-dī'-ah	On-e-siph'-o-rus	O'-phir
† O-nes'-i-mus ¹²	Oph'-rah	† O'-rēb ¹¹

P.

Pa'-phos	Per'-ga-mos	Phe-ni'-se
Par'-me-nas	Per'-si-a	Phe-nic'-i-a ⁸
† Pāt'-a-ra ¹²	Per'-she-a	Phe-nish'-e-a
† Path'-rōs	† Pē'-thor ¹¹	† Phīl-a-del'-phi-a ⁸
Pat'-ro-bas	Pha-nu'-el ¹³	Phi-le'-mon
† Pe-ni'-ēl	† Pha'-ra-oh	Phi-le'-tus
Pen'-te-cost ¹³	Fa'-ro	Phi-lip'-pi ³
Pen'-te-coast	Phe-ni'-ce ⁸	

Phi-lis'-tia	Pi'-ram ¹¹	<i>Por-she-us</i>
* Phi-lis'-tines	Pis'-gah	† Pot'-Y-phar
<i>Fe-lis'-tins</i>	† Pi'-sōn	Pris'-cil'-la ⁸
Phi-lol'-o-gus	Pon-ti-us	Proch'-o-rus
† Phlē'-gon ¹¹	<i>Pont-yus</i>	Ptol-e-ma'-is
Phin'-e-has	Por'-ci-us	Pu-te'-o-li
Pi-ha-hi'-roth		

Philis'tines] Milton uses this word eleven times in his poems, and always accents the *first* syllable.]

R.

Rab'-sa-ris ¹³	† Ra-mē'-ses	Rem-a-li'-ah
Rab'-sha-keh ¹³	† Ra'-mōth	† Reph'-i-dim
Ra'-ca ¹¹	† Ra'-phā-ēl	Rhe'-gi-um
Ra'-chēl	Re-bek'-ah	<i>Re'-je-um</i>
<i>Ra'-tshel</i>	Re'-chab	† Ro-ge'-lim ⁷
Ra'-ma	Re'-chab-ites	*Rome (not <i>Room</i>)

Rome] Custom seems now decidedly to incline in favour of the former sound. This effect may be ascribed to the increased diffusion of the French and Italian languages amongst us. Shakspeare pronounced the word either way, according as it produced a pun. Thus in *Hen. VI.* Act iii. Scene 1. Winchester says, "Rome shall remedy this;" Warwick replies, "Roam thither then."—Again in *Jul. Cæs.* Act iii. Scene 4:

"Here is a mourning Rome (Room), a dangerous Rome,
No Rome of safety for Octavius yet."]

S.

Sa-bach-tha'-ni	*† Sab'-a-ōth	Sa-la'-thi-el
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* Sabaoth] As custom varies in the pronunciation of this purely Hebrew word, the authority of the Masoretic punctuation induces some to pronounce it Sa-bā-oth; by which mode it is prevented from being confounded with *Sabbath*.]

† Sa'-lēm	† Shal-ma-nē-ser	† Sī'-nai
[Sal-ma'-na]	† Shā'-phan ¹¹	<i>Sī'-nay</i> ^{11,5}
† Sal-mōn	Sha'-phat	Sis'-e-ra
Sal-mo'-ne	Sha-re'-zer	Smyr'-na
Sa-lo'-me	† Sha'-rōn	<i>Smūr'-nah</i>
Sa-ma'-ri-a, or	She'-chem ¹¹	Sod'-om
Sa-ma-ri'-a ¹³	Shech'-i-nah	† Sōp'-a-ter
Sa-mar'-i-tans	<i>Shek'-e-nah</i>	† Sōs'-tra-tus ¹²
Sa'-rai ⁵	† Shēm	† Sōs'-the-nes ¹²
Sa-rep'-ta	Shī'-loh	So-sip'-a-ter
* Sa'-tan ¹¹	Shim'-e-ah	Sta'-chys
† Scē'va	Shim'-e-i	<i>Sta'-kees</i>
<i>Se'-va</i>	† Shī-nar	Steph'-a-nas
Sche'-chem	Sho'-choh	Sy'-char ¹¹
<i>Ske'-kem</i>	Shu'-al	Syn'-ti-che
Se'-lah	Shu'-nam-ite	Sŷr'-a-cuse ¹²
Sem'-e-i	Sib'-ba-chai ⁵	Sŷr'-i-a [not
* Sen-na-che'-rib ¹³	Sī'-chem ⁶	<i>Sŷr'-i-a</i>]
Seph-ar-va'-im	* Sil'-o-am	Sy-ro-phe-nic'-ian
Sha-a-ra'-im	Sil-va'-nus	<i>Sy-ro-phe-nish'-e-an</i>
† Shā'-drach ¹¹		

Satan] Care must be taken not to sound this word as if spelt *Sa-in*.

Sen-na-che'-rib] The Greek is *Σενναχηριβ*; this accentuation therefore, is agreeable to one of Walker's rules relative to admitting the authority of the Septuagint. The word however is still commonly pronounced *Sen-nach-e-rib*; and it may be justly doubted, whether this be not one of those instances in which general usage should be allowed to prevail.]

Sil'-o-am] Walker admits that "this word according to the present general rule ought to have the accent on the second syllable, as it is Græcised by *Σιλωάμ*." But he thinks that what in his time was general usage, supported by Milton's authority, *in a single instance*, ought to prevail. The usage of the present day certainly inclines in this instance to the general rule.]

T.

Tab'-e-rah	Te-ko'-a ¹³	Thad-de'-us ¹³
† Ta'-bor	Tel'-a-im	The-oph'-i-lus
Tal'-i-tha Cu'-mi	Te-las'-sar	† Thes-sa-lō'-ni-
† Tē'-bah	Tha'-hash	ans ¹²

Thes-sa-lo-ni'-ca	† Tō'-phet ¹¹	Troph'-i-mus ¹²
Thy-a-ti'-ra	Trāch-o-ni'-tis ¹²	Try-phe'-na
† Ti-bē'-ri-as ¹²	* Tro-gyl'-lium	† Tū'-bal ¹¹
† Ti-mō'-the-us ¹²	[Tro-jil'-e-um]	† Tych'-i-cus ¹²
Tir'-ha-kah ¹²		

Tro-jil'-e-um] Agreeably to Walker's Rule ix. *g* is soft before *y*, in the pronunciation of Greek and Latin proper names.

U.

U-ri'-ah	U'-rim ¹¹	Uz-zī'-ah
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Z.

Za-a-na'-im	Ze-bu'-dah ¹²	Ze'-phon ¹¹
Zac-che'-us	† Zeb'-ū-lon	Zi'-ba ¹¹
Zak-ke'-us	† Zē'-lah ¹¹	Zo'-an
† Zar'-ē-phath	Ze-lo'-tes	Zo'-ar
† Zē'-ba ¹¹	Zer-u-ī-ah	Zo-rob'-a-bel ¹²
Ze-bo'-im		

THE END.

ERRATA.

- Page 4, in the note. For *near the conclusion* read at p. xx.
- 10, line 3 from bottom. Dele hyphen after *in*.
- 24, — 2. For *disorderly* read *disbrderly*.
- 49, — 19. Dele the accent over *theatrical*.
- 57, — 11. Insert the grave accent (`).
- 69, — 2. Connect *Thou, O Lord*, by hyphens.
- 71. Dele] after the first note.
- 82, — 9. For *Section 13* read p. xxxii.
- 93, — 8. For *lands* read *lānds*.
- 95, last note. Dele two lines and a half, beginning at *This expres-*
sion and ending at *rose*.
- 150, line 6. Separate "*the Lord*" from "*and giver of life*," by a
comma. The true meaning appears in the Greek:
"τὸ κύριον, τὸ ζωοποιόν." The English words
may be read thus: "the Lōrd, and giver of life."

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